

A MAGAZINE  
FOR LESBIAN/GAY  
LIBERATION

# THE BODY

*Politics*

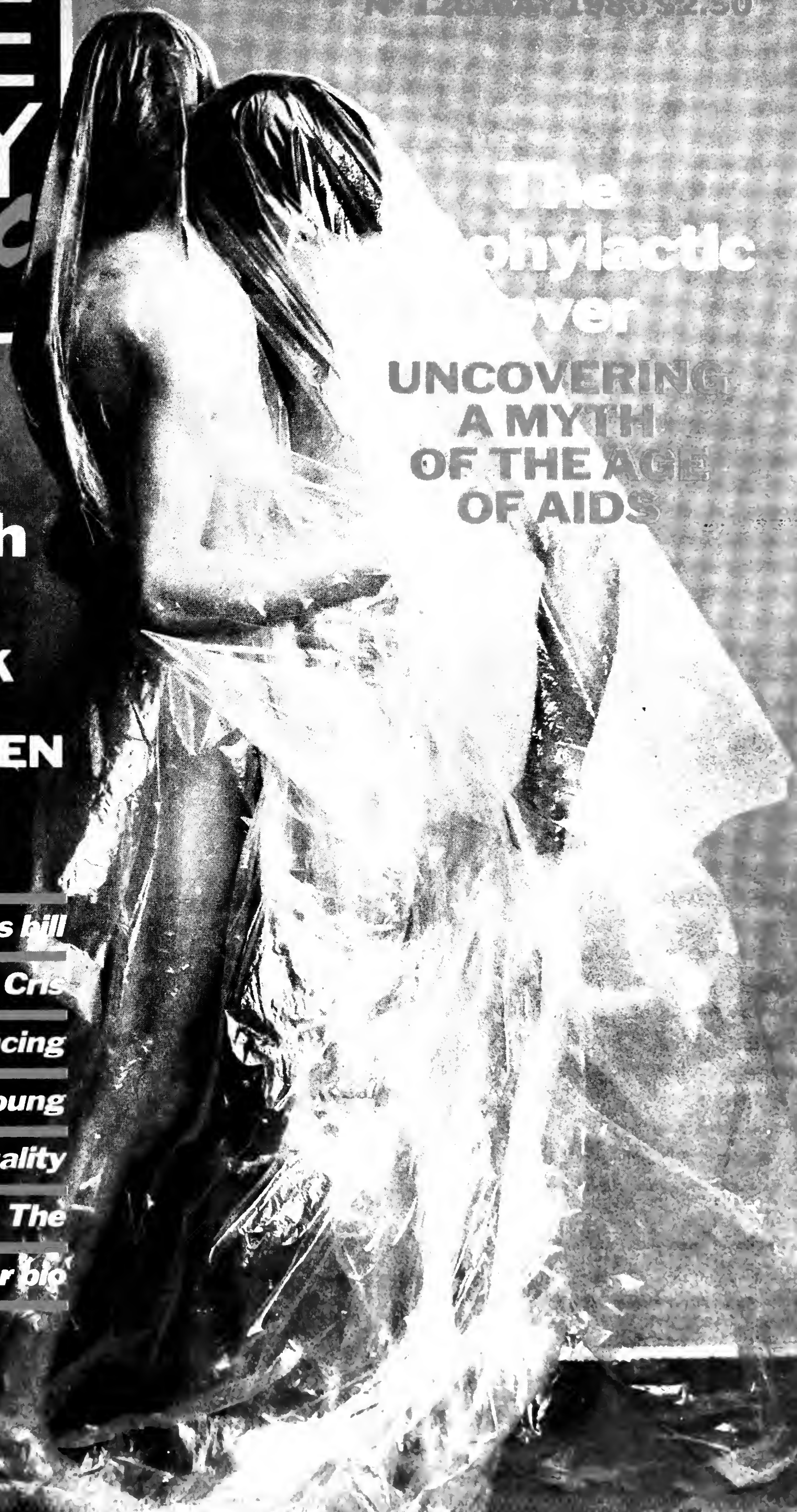
The  
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UNCOVERING  
A MYTH  
OF THE AGE  
OF AIDS

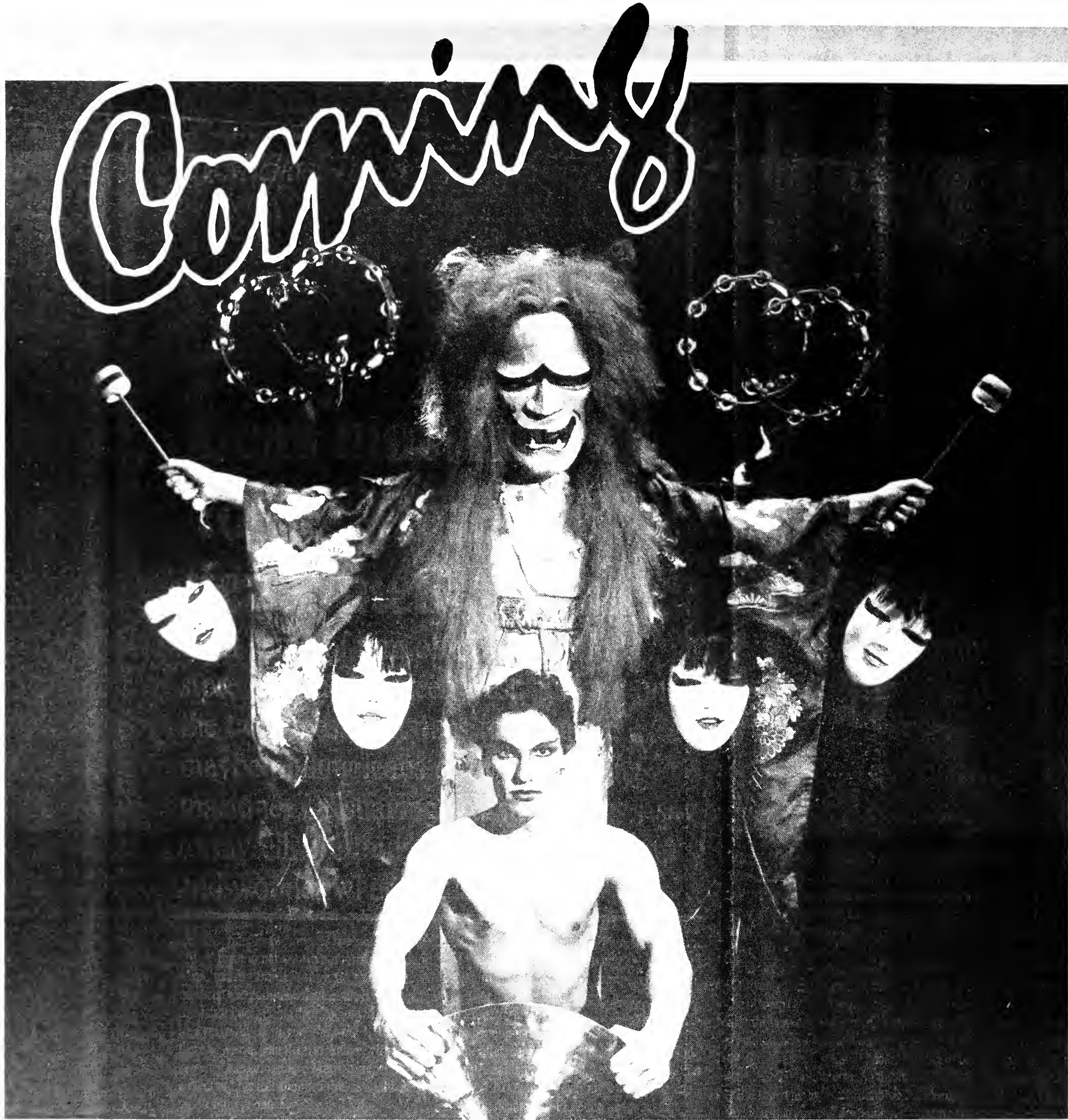
**Life, death  
and sex**

**FRANK TALK  
FROM  
THREE GAY MEN  
WITH AIDS**

***New York victory: rights bill  
passes! • Sweet woman: Cris  
Williamson's art • Dancing  
alone — with the Angry Young  
Man • Sex history: Sexuality  
and its Discontents • The  
new "tell-it-all" Fassbinder bio***







*The Body Politic's  
highlights of what's  
happening in May*

## IN TORONTO

● **Hustling.** A look at prostitution with a gay twist and "substantial use of video." The play examines the lives of three Toronto hustlers: Mark (a gay lib activist), Jim (a Winnebago salesman) and Alec (a dance critic). Their clients include a priest, a businessman and a famous dancer. The prostitutes are all guests on the Win Cummings Hour on TV, hosted by Win himself (a cross between Ted Baxter and Phil Donahue). Some of "Canada's brightest stars" make guest appearances in the taped commercials. At the Annex Theatre, 730

Bathurst St until May 4. The final performance is a benefit for the AIDS Hospice Committee of Toronto.

● **Call Girls, Call Boys.** A series of oil paintings about prostitution by Winnipeg artist Wayne Baerwaldt. Mabel is the character in the series; she is "the prostitute" but she is placed in situations which make it difficult for the viewer to regard her as the prostitute. At the Annex Theatre, 730 Bathurst St through the run of the play **Hustling**.

● **Alex Liros.** A member of the gay art collective JAC, Liros shows large sculptures made of wood, from the seven and a half foot high **Kouros de bois** to a series of erect male "couples." At Sparkes Gallery, 693A Queen St W. Opening May 7 at 8pm, running until

## IN TORONTO:

**A Special Event (above).** DanceWorkshop Theatre's first production runs **May 1-May 10 at Ryerson Theatre.** Included are works by **Dennis Michaelson**, and by the group's director, **Louis-André Paquette**.

**Jeux de cartes (right).** Alex Liros, a member of the gay art collective JAC, has a new show at Sparkes Gallery. **Opens May 7.**

May 25. Gallery hours: Wed to Sun, 1-5pm.  
368-6756.

● **Roger Steele and Lynette**

**Molnar.** Toronto Photographers Workshop presents **Setting an Example** (Steele) and **Familiar Names and Not So Familiar Faces: Blatant Lesbians on Madison Avenue** (Molnar) at the Photography Gallery, Harbourfront, 235 Queen's Quay W. Steele's photographs attempt to uncover various aspects of masculine conditioning within contemporary western culture. Molnar's work looks at the problem of representing "blatant" lesbian couples in the ways that heterosexual couples are represented everyday in the advertising media. Opening May 23, 5:30pm, runs until July 6.

● **Parting Glances.** Bill Sherwood's lively film about 24 hours in the life of a group of gay friends in New York City. These being the times they are, part of the story involves a man whose dearest friend has AIDS, but director Sherwood has explained in interviews that the film resembles a piece of music more than a narrative story. Opening at Canada Square (Yonge and Eglinton) and the Carlton Cineplex, April 18.

● **Tafelmusik.** The orchestra is joined by the Tafelmusik Chamber Choir and soprano Ann Monoyios for two concerts of works by Bach. The programme includes **Suite No 2 for flute and strings**, **Cantata N° 187**, **Cantata N° 209** and a motet, **Singet den Herrn**. May 2 and 3, 8pm, Trinity-St Paul's United Church, 427 Bloor St W. Tickets are \$9-\$20, with a 20 percent discount for students and seniors. 964-6337.

● **The Masculine Mystique.** What do "real men" think about feminism? This film from the National Film Board is the predecessor of last year's **90 Days**. At the NFB Theatre, 1 Lombard St. May 7, 12:15pm. Admission free. 973-0895.



■ **IN TORONTO:** In 1838, Adéläide Herculine Barbin's birth was registered by her father in the town of Saint Jean d'Angely in the west of France. She was named after her mother.

On June 21, 1860 the birth certificate was amended, changing the sex of the child to male and substituting the name Abel for Adéläide Herculine.

Herculine Barbin kept a journal during his extraordinary life. It was found in the hotel room where he died in 1868.

In his introduction to a 1980 edition of Barbin's memoirs, Michel Foucault discussed the historical position of hermaphrodites and the social milieu in which Barbin lived. A great deal of research was done on sex; there was a passion for labelling and hermaphrodites were a subject of great interest for those engaged in such research.

Herculine Barbin, called "Alexina" by her friends and family, encountered that passion for labelling and categorizing with tragic results.

René Féret's film stars the French artist Vuillemin, whose androgynous looks do not lend themselves to gender classification either. The audience is not sure of Vuillemin's true sex until the film is nearly over. By that time, it is irrelevant. Vuillemin gives a wonderfully controlled performance as the convent-raised Alexina, confronting the reality of sex for the first time.

The *Mystery of Alexina* is a beautiful film to watch, with seductive soft-focus scenes of girls in Victorian lace dresses romping through the French countryside. When Alexina falls in love with Sara, played with pouty innocence by Valerie Stroh, everything seems perfect. The idyll is destroyed when the forces of church and society, in the persons of the village priest and the superintendant of schools, are brought to bear on Alexina.

With the signing of a court order, Alexina becomes male. But the label "male" cannot make her a man and she remains a prisoner of her sexual ambiguity.

The *Mystery of Alexina*, at Cinéma Lumière, 290 College St, from April 18.

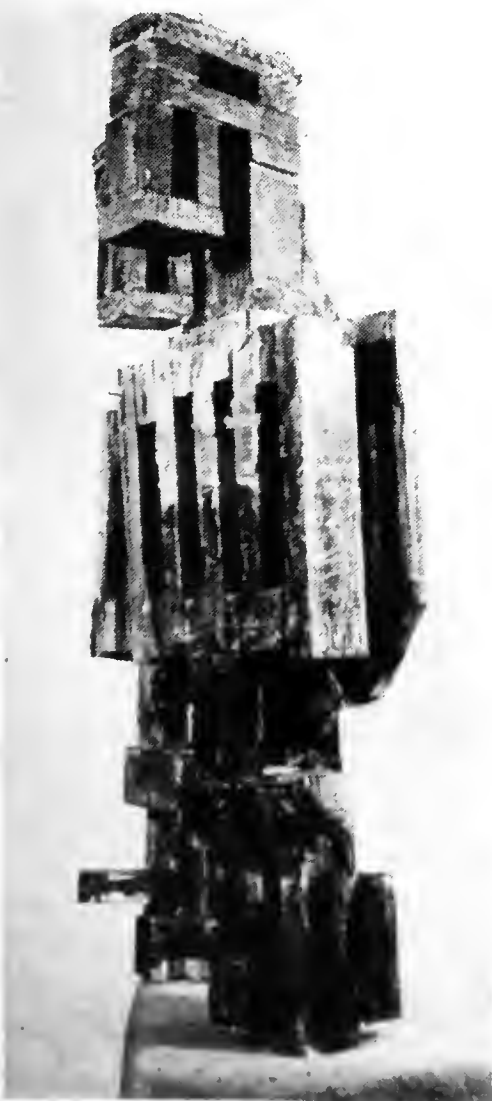
● **The National Ballet of Canada.** The spring season consists of a one-week programme of three one-act ballets and a one week run of **Swan Lake**, as staged for the National by the late Erik Bruhn. The three short ballets are **Hot House: Thriving on a Riff** commissioned from choreographer Danny Grossman, **Transfigured Night** by Jin Kylian and Sir Frederick Ashton's classic **The Dream**. Grossman's work is a tribute to jazz musician Charlie (Bird) Parker, using such legendary songs as "Embraceable You." Kylian's piece is set to the music of the same title and involves the story of a man, a woman and her lover and their alter egos as they act out conflicting emotions. Ashton's evocation of Shakespeare's **A Midsummer Night's Dream** includes an unusual piece of choreography for a male dancer — a solo for Bottom which he performs en pointe. At O'Keefe Centre, April 30- May 11. 1 Front St E. Tickets from the box office and BASS, 872-2262.

● **Elektra.** Acting Company revives the story of Electra — a tale of three people trapped in the web of fate. The play stars Jan Austin in the title role, with Brian Smegal as Orestes and Marrie Mumford as Clytemnestra. At the Annex Theatre, 730 Bathurst St. Opening May 6, 8:30pm. For reservations, call 537-4193.

● **Louis Riel Teachers Brigade Benefit.** At Papita's Cafe, 2180 Steeles Ave W (at Keele). May 14 and 15, 7-12pm. Tickets are \$20 per person, and all proceeds go to help build a school in Nicaragua. Available from Drum Travel, 438-9770 and Development Education Centre, 964-6560.

● **Tentatively @ convenience and booed-usicians.** An evening of film and music and mad scientist didaction. At the Rivoli, April 24 and the Funnel, April 25. Ad-

continued on page 5





# THE BODY Politic

"The liberation of homosexuals can only be the work of homosexuals themselves."  
● Kurt Hiller, 1921

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Gerald Hannon

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The opinions of the collective are represented only in clearly marked editorials. The publication of an advertisement in The Body Politic does not mean that the collective endorses the advertiser.

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# MORE TO COME!

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What's on and what's up  
in the city — movies,  
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dances, and just about  
everything else!

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Pick it up when  
you go out



mission \$3.50. Works that may be screened include **A Double Negative is not a Positive**, by Hannah Aviva and E G Head. Two people cut into each other's skin with an exacto knife while Head cuts the title symbol into his leg. **Neoist Guide** shows the viewer how to board a London bus for free by pretending to be a dog. Unfortunately, according to the programme, a film called **Pee on "Bob" 's Head** will not be shown.

● **Looking Back at May Day.** Presented by **Ideas** on CBC, Radio 740, May 1 and 2 at 9:05 pm, 9:35 in Newfoundland. Part one is a dramatization of the first May Day in 1886 in Chicago. The parade was followed by strikes, lockouts and riots in which many people were killed or arrested. Eventually eight were convicted and four were executed. Part two examines the history of the celebration, including the American government's decision to honour labour in September in order to disassociate itself with the holiday declared by the Second Communist International Meeting in Paris in 1889.

● **Graphic Feminism.** An exhibition of graphic art from the feminist movement in Ontario, sponsored by the Canadian Women's Movement Archives at A Space, 204 Spadina Ave. May 14-31.

● **John Sex.** Singer, guitarist, performance artist, Sex appeared in the Andy Warhol video **Hello Again**. He leaves his snake behind and plays at the Diamond Club, May 22, 7-10pm. Tickets \$7 from Records on Wheels, the Record Pedlar, Glad Day Books and the Diamond.

● **Art for Organizing: Canadian Farmworker's Union.** An exhibition of work, organized by Craig Condry-Berggold, artist-in-residence with the CFU since 1982. It features his own work as well as that of other artists who share the goal of portraying farm workers organizing to control their own lives. Until May 10 at A Space, 204 Spadina Ave.

● **Anti-Apartheid Week Screenings.** May 27 and 28 at A Space, 204 Spadina Ave. Programme to be announced. Watch upcoming issues of **Xtra** for details.

● **Balm in Gilead.** Lanford Wilson's "dope-opera" deals with big city drifters. The play takes place in an all-night diner in the heart of a metropolis and features a cast of 28 assorted characters, including gay men and lesbians. An Equity Showcase presentation. Admission is free, but reservations are recommended, 963-9226. Harbourfront's Studio Theatre, 235 Queen's Quay W, April 30-May 4.

● **A Special Event.** The first production of the new company, Dance Workshop Theatre. The performance consists of six pieces in various styles. **Clear Passage**, perceptions of growth and knowledge through past, present and future; **Wrap the Rock**, the intricacies of the children's finger game of scissors, paper, rock; **The Magic in All Of Us**, Adolphus the magician beckons the audience into his world; **Zara**, a look into the unconscious, where dreams and fantasies disturb reality; **It Takes Two to Tango**, a comedy; and **Styles and Rhythms**, east meets west in a grand parade. The company's use of technical special effects and its sheer energy contribute to what promises to be an impressive spectacle.

● **Portraits of Women by Women.** A selection of works by French filmmakers, curated by Katerian Thomodaki and Maria Klonaris. At the Funnel, 507 King St E. May 2, 8pm: **Le Corps** and **Rythmes d'images** by Catherine Charvet, **Préface à face** by Mythia Kolesar, **Madame Propre et son double** by Anna Liffey, **Miradwie** and **Noeuga** by Barbara Glowszewska and Martine Zevort and **La route en mer** by Frédérique Gros and Martine Zevort. May 9, 8pm: **Atelier Miroirs** and **Atelier Portraits** both by Katerina Thomodaki and others; and **Allers-**

Venues by Vivian Ostrovsky. Admission per programme is \$4/\$3 students, limited income. Call 364-7003 for more information.

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of **Xtra**, published twice a month by the people at **The Body Politic**, and distributed free in bars, clubs, theatres and restaurants across the city.

## IN NORTH BAY

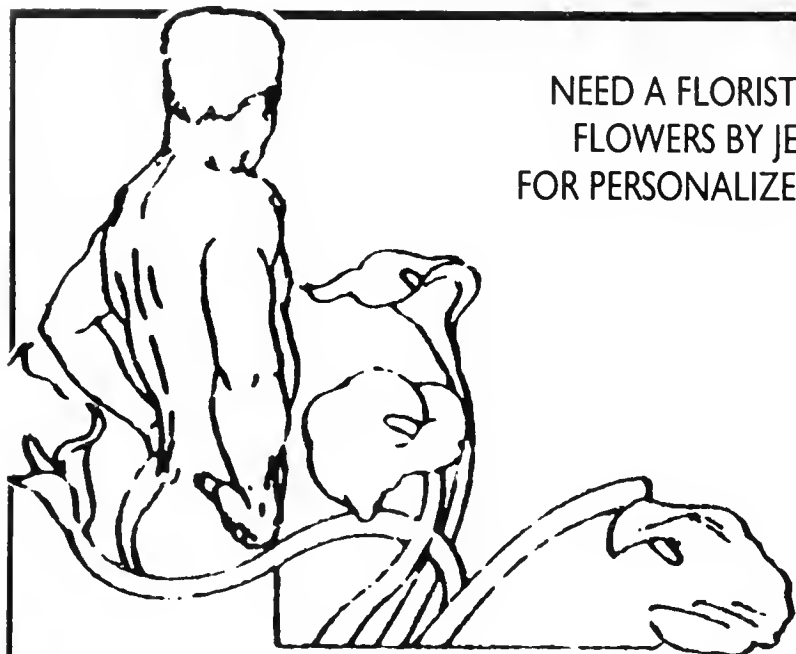
● **Gay Fellowship Dance.** Gay Fellowship of North Bay are having a dance, May 10. Admission is \$5. There will be a BYOB-controlled bar. 9pm-1am. Phone (705)476-3761 for details.

## IN WINNIPEG

● **The Times of Harvey Milk.** The Winnipeg Gay and Lesbian Film Society is sponsoring a screening of the award-winning film about gay activist and martyr, Harvey Milk. May 15, 8pm. Admission is \$3. Cinema Main.

■ **IN TORONTO:** **Parting Glances** (below) tells the story of a day in the life of a group of friends in New York City. The film opens at the Carlton Cinemas, April 18.





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May 8 **The Lords of the New Church**

May 13 **Spirit**

May 15 **Vis a Vis**

May 22 **John Sex**

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## IN MONTREAL

● **Café Concordia.** Popular coffee house presented by Lesbian and Gay Friends at Concordia. Fri, May 4, 8pm. 2060 McKay, 2nd floor. For information call 484-7414.

● **Hedda Gabler.** Dawson College presents Henrik Ibsen's popular drama about a woman who realizes her own power with a vengeance! April 29-May 4 at the Dome Theatre, 3990 Notre Dame W. \$5, students/seniors \$3. 931-5000.

● **American Composers.** Peter Greenaway's film focusing on John Cage, Philip Glass, Robert Ashley and Meridith Monk would appeal to fans of truly avant cinema and music. May 10-16, 8pm. Cinema Parallele, 3682 Boul St Laurent. 843-6001. \$5.

● **Danse a Go-Go Gaie.** As reported in April's **TBP**, this dance was rescheduled for May. A fund-raiser for ADGQ, 60s music is the theme with 60s dance fads and 100 percent polyester fashion encouraged! May 16, 9:30pm. Union Française, 429 Viger E (Métro: Berri). 843-8671.

## IN REVIEW MONTREAL

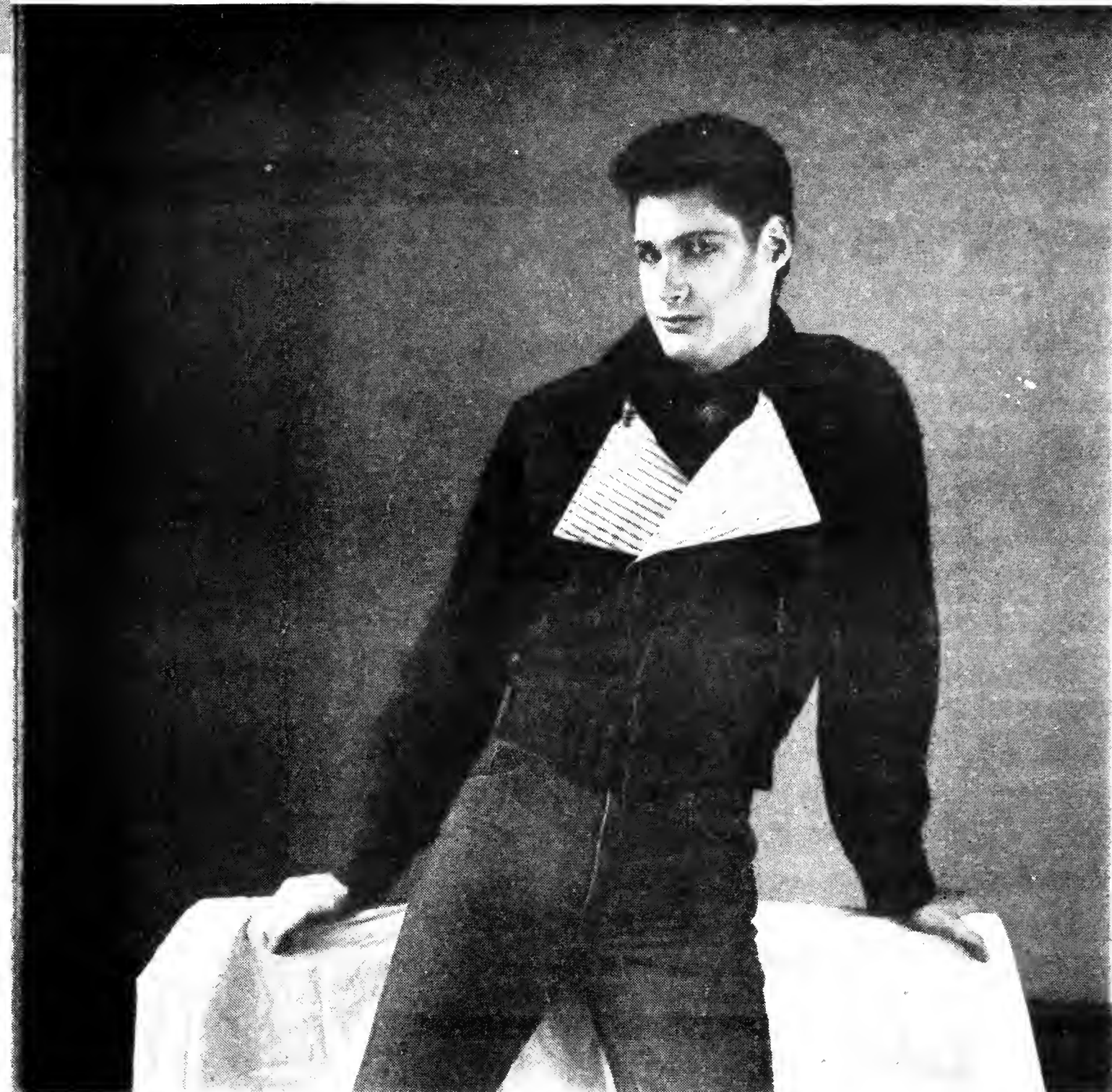
● **Zone.** Toronto in Montreal? Well, sort of.... A new west end night spot, **Zone**, is now hosting Wednesday night Dynasty nights. Bar specials include champagne and scotch for all those patrons aspiring to be the latest Colby or Carrington. Could this signal the Village Est heading back to its former quartier?

**Reported from Montreal by TBP correspondent James Vandervoort. For the most up-to-date information on events in Montreal, pick up the latest issue of Sortie, Call (514) 286-7122 for locations.**

## IN VANCOUVER ISLAND

● **Island Gay Society.** The Island Gay Society, Victoria branch, holds a coffee house each Sunday evening at the James Bay Community Centre, 140 Oswego St, from 8:45-11pm. There is an admission charge of \$2. May 4, Gay Youth Discussion Group, May 11, Movie Night, May 18, Beer and Chili Night, May 25, Bingo Night. June 1 is the Pajama Party. Call 599-5480 for more details including the date of the gay/lesbian summer barbecue. The exact date was unknown at press time.

● **Nanaimo.** The Nanaimo Island Gay Society holds its branch social May 31. Call 754-0827 for location and time.



## IN VANCOUVER

● **The Go-Go Boys.** The story of two men — one straight and one gay. Howard Lester and Andrew Alty star in this zany play about male exploits, antagonism and friendship. Tickets range from \$6 to \$10. The show opens May 8 and runs Tuesdays through Sundays at 8:30pm, with Sunday matinees at 2:30pm. May 17 and 24 there will be performances at 6:30 and 9:30pm. At Vancouver East Cultural Centre, 1895 Venables St. Call 254-9578 for reservations.

● **Vancouver Art Gallery.** Exhibits in May include: **The Dutch World of Painting.** The Dutch masters come to Vancouver, with a possible visit from the Dutch Royal Family. **Images for the World.** Canadian art works from the gallery's regular collection.

**Making History.** An exhibition of works produced by BC artists over the past 15 years. 750 Hornby St.

● **Café Lil.** Lesbian Information Line coffee house, May 5, 7-10pm. Vancouver Lesbian Centre, 876 Commercial Drive. 875-6963.

● **Community Centre Potluck.** The Vancouver Gay/Lesbian Community Centre's monthly potluck supper, May 31, 7:30pm. You can cook or purchase your favourite food. Phone Mac at 929-3966 for directions. Followed by a guaranteed ride back home to the West End.

● **New Westminster Hyack Festival.** Join the celebrations May 16-26 as "New Westminster Welcomes the World."

This 10-day festival includes fireworks, dances, theatrical works, athletic competitions and a parade. Check any Vancouver newspaper for details regarding specific events.

**Reported from Vancouver by TBP correspondents Darren Lowe and Ken Anderlini. For the latest information on what's happening in Vancouver, pick up the city's leading gay paper, Angles. For outlets, call (604) 684-6869.**

## IN CHICAGO

● **Gay Fathers Conference.** The seventh annual Gay Fathers International Coalition conference. This year's theme is **New Horizons: Together We Can Do Anything.** The dates are June 6-8. For more information, contact the Gay Fathers group in your area, or write Gay Fathers Coalition, Box 50360, Washington, DC 20004, USA.

**Got something coming? Get it into Coming! Send information and photos to: Coming, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9. Deadline for May events: Tuesday, April 8, 5pm.**

■ **IN TORONTO:** **Hustling (above).** Sky Gilbert's new play produced by Buddies in Bad Times at the Annex Theatre. A look at the lives of three Toronto gay male hustlers and their clients, done in the format of a talk-show. See listing, page 2. Accompanied by **Call Girls, Call Boys**, an exhibition of paintings by Wayne Baerwaldt.

## IN WASHINGTON

● **AIDS in the Black Community.** The National Coalition of Black Gays will sponsor a conference on AIDS in the Black community, July 18 at the Washington DC Convention Centre. For information on registration, call (202) 737-5276 or write to NCBLG, 930 F St NW, Suite 514, Washington DC, 20004, USA.

# Lesson learned?

Propelled by the brutal murder of Kenneth Zeller, a popular school librarian and teacher, the Toronto Board of Education is now forced to look at its responsibilities in challenging homophobia in its schools.

Present Board policy ignores the issue of sexual orientation in its strongly worded statement condemning prejudice and discrimination on the basis of race, sex or religion. The sparse curriculum that does address homosexual issues is often the exclusive preserve of the physical education departments; speakers from lesbian and gay organizations are barred from the classroom. Teachers and counsellors receive no training in how to deal with the problems concerning gay students or anti-gay behaviour in class.

These policies and practices have allowed a culture of homophobia to grow and flourish in our schools, a culture where gay people are seen to be legitimate targets for ridicule, harassment and now, even violence leading to murder, a murder committed by five "average" secondary school students.

After a thorough investigation of the situation, Trustee Olivia Chow has made a series of recommendations to the Board:

- Policy should be amended to prohibit discrimination and abuse on the basis of sexual orientation;
- The prohibition against the use of resource people from our community should be dropped;
- The Ontario Ministry of Education should be pressed into including sexual orientation in sexual education curriculum and other appropriate subject areas;
- A body within the Board should be given the responsibility for dealing with prejudice and discrimination against lesbians and gay men.

This action is long overdue. Lesbians and gay men from across the city of Toronto should phone their trustees to urge their support for Ms Chow's recommendations (to be discussed at the end of April). Similar action can be taken by gay people in other municipalities across Canada: what are your local boards doing to ensure that non-progressive policies that may lead to violence and prejudice are being dismantled?

The Toronto board is confronting an opportunity to live up to its responsibilities toward lesbian and gay male students, parents and staff and to society as a whole. Each of us should do our utmost to ensure that this opportunity is not missed. Kenneth Zeller's death must be more than the predictable outcome of a school system — indeed, a society — that refused to deal with the hatred and victimization of homosexuals.

*Tim McCaskell, for the Collective ●*

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Number 126  
May 1986

## 25 The prophylactic lover

*Is a lover a rubber? Will being "good" keep you safe from disease? Rick Bébout looks behind the myth of monogamy as insurance against AIDS.*

## 13 Life and love after AIDS

*Three gay men who've faced the diagnosis, and gone public to talk about their illness. A profile by Rob Joyce.*

## 31 Another way of thinking

*Jeffrey Weeks's contribution to the theoretical conversation about sex is the concept of radical pluralism. Jim Monk reviews *Sexuality and Its Discontents*.*

## 15 No problem

*With the possible exception of Pat Califia's advice column, *The Advocate* is pretty tame stuff. Canada Customs disagrees. A report by Alan Orr.*

## 21 An equal piece of the Apple

*After 15 years of fighting, New York City Council passes a bill banning discrimination against lesbians and gay men. A report from New York by Charles Phillips.*

## 37 Learning to talk about AIDS

*Richard Summerbell deliberates on the subject of misleading terms used to talk and write about an unspeakable disease.*

## 47 Angry Young Man

*Michael Totzke prowled the dance floor at the 101, pursuing a fantastic young man in an angry dance.*

### Regular departments

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- 10 **Letters:** *Parliament and porn*
- 16 **Network:** *Canada's gay community*
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- 39 **Aestheteria:** *Pink media*
- 40 **The Classifieds:** *All those ads, and hot pix too!*
- 00 **Shared Ground:** *Joy Parks is in love — she'll return to earth (and TBP too) next month*

**The cover:** *Photo by David Blair. Design by Robyn Budd.*

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## HOT OFF THE PRESS

Through some 46 photos taken in the Mediterranean region, Italian photographer Tony Patrioli has used his camera to explore the homo-erotic territory in which, since the beginning of time, adolescent boys have discovered sex.

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## Celebrating pain?

Surely *TBP*, a generally excellent publication, can locate erotica more liberating and celebratory than the April issue's monstrous close-up of a nipple transpierced by an ugly hook. Photos of that ilk are repugnant in that they enshrine a regrettably durable and destructive tradition of self-hatred which, even in 1986, is not confined to the closets of the nation.

However extant they may be in a community which has been trained by the oppressor to practice self-oppression, sadism and masochism are not quintessential constituents of the homosexual condition. They are rather, at least in the necessarily subjective eye of this beholder, the very antithesis of that which might engender pride, gay or otherwise.

To celebrate the deliberate infliction of pain on others or on oneself is to espouse a cause incompatible with *TBP*'s noble mission.

Robert D Butchart  
Meaford, Ont

Gillian Rodgers replies:

Mr Butchart may not find the photograph of Ryan's breast being pierced by a suture needle sexually exciting. We don't expect every "hot pic" to turn every reader on. His comments, however, go beyond the legitimate indication that this photograph doesn't work for him.

To call this photograph "self-oppressive," antithetical to pride in one's sexuality and "incompatible with *TBP*'s noble mission" (emphasis mine) is to make claims which are politically and historically unfounded.

*The Body Politic* does not have a "mission," we have a set of broadly defined aims and goals. Regarding "Hot Pics," we publish photographs to challenge our readers as well as to entertain them. We attempt to include a broad range of sexualities as they are expressed within the "gay community."

I would never claim that S/M is the "quintessential constituent of the homosexual condition;" I do not believe that any form of sexual pleasure is more pure, more perfect, or more wholly bearing our essence than any other. Mr Butchart's conception of the "homosexual condition" is clearly based on a very narrow definition of gay "normalcy." I'm not interested in conforming to this or any other type of norm. As such, my selection of photographs such as this one is guided by an exploration of the perverse, not a definition of a norm.

## Classified porn

I object to the nude photographs in your classifieds section. If you feel that the only way to attract readers is through the inclusion of "artistic" photographs, then why don't you place these in a supplement or at least in another section of the magazine?

The purpose of classified ads is to contact people and communicate ideas and messages. But several of my friends will not read *BP* classifieds, let alone place an ad, because of the raunchy image of the entire section. On turning to the classifieds and their "hot pix," one immediately assumes that every ad solicits non-intimate, casual sex and nothing else.

I am not in any way suggesting that the ads themselves be cleaned up. Every one of those ads serves a purpose by attempting to match up distinctive needs and desires with compatible means

of fulfillment. But every ad is unique and should not have its message distorted by someone else's idea of an art exhibit.

The classifieds section should be just that: a listing of classified ads. Put the porn in a section of its own. There are varying attitudes toward porn, but if there is a consensus on one thing, it is that pornography should not be forced on anyone. And it certainly should not be placed among the personal advertisements of your subscribers and customers.

K McCarthy  
Toronto

## The view from LA

When living in Ottawa, I regularly picked up *TBP* to keep attuned to the cultural scenes and to keep at least abreast of, if not active in, some gay politics.

I've since succumbed to the lure of LA. There are a dozen weekly gay tabloids, mostly available free. But is this a north-south dichotomy? Eastern intellectualism vs west coast hedonism (dial 555-DICK)?

I have not found anything to rival *The Body Politic* for its focus, its breadth, its thoroughness, and its editing (read "readability").

Keep it up.  
Hugh Campbell  
Van Nuys, California

## Collective "stuff"

Perhaps I favour intellectuals too much, but when I say that I have always regarded *TBP* to be the flagstaff of gay social culture, I really do mean it.

Which is why I am writing. I want to point out that I feel, and I believe many other people feel, that *TBP* is ignoring a lot of its potential. Spencer Rowe's letter in the March issue is exemplary.

As Spencer Rowe says, don't stagnate! Bring in some young minds if necessary. I myself, at the age of 24, would love to get involved, but believe it or not, I perceive your collective as being "stuffy" — very sixty-ish, you know.

Which is a pity, because you all aren't *that* old, and even if you were, why shouldn't there be more inter-generational dialogue?

Please pay attention to the diversity of what is gay in today's age. It is time to hold your ears to the ground all over the city, province, and country, and hear what men and women *who have taken the courageous step of calling themselves gay want*. Yes, what they want! They might even ask you to redefine "gay."

Gerard S  
Toronto

## CARBON COPY

Olivia Chow  
Trustee, Ward 6  
Toronto Board of Education

Gay Fathers of Toronto would like to thank you for contacting us and seeking our opinion concerning the issue of gay students in the Toronto school system and the problems they face there. I think we probably all agree that we are in a Catch-22 situation. Gay students need gay-positive information in the schools so they can feel good about themselves and so that non-gay students can be more aware of the reality of gay peoples' lives. This can only help gay and non-gay students in their journey through life. On the other hand, some parents will say their child is

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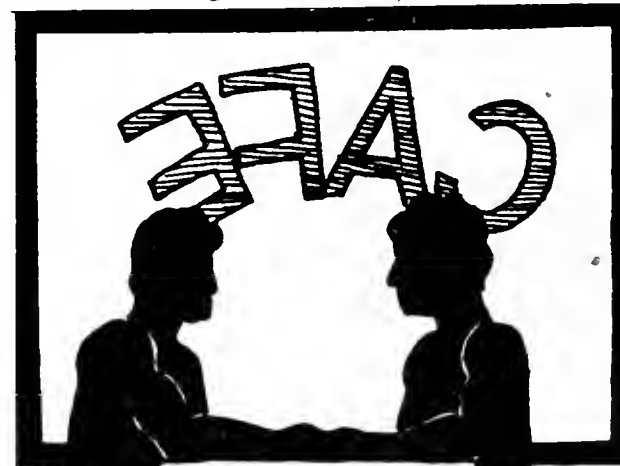
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## WEST TORONTO

Bloor Discount Variety, 610 Bloor W

## EAST YORK

Thorncroft News Stand, 45 Overlea

## NORTH YORK

York University Bookroom,  
Keele & Steeles campus

## MISSISSAUGA

Insight Books, Sheridan Mall

gay or being encouraged to be gay because of gay-positive information in curriculum. The task ahead is not easy because the parents need educating as well. Trustees undoubtedly fear the flak from parents and what that would mean at election time. Yet educators have a mandate to educate, to reveal the truth to their students.

Concerning the issue of having experts and community members invited into a school, it is obvious that demystifying gay people can really only be done by meeting real flesh-and-blood individuals who are gay. There are few if any gay Board staff willing to come forward, but articulate and diverse individuals from the gay community are ready to help end stereotypical notions about homosexuality.

Gay Fathers of Toronto would like to point out that as voters, taxpayers and parents we have children in the school system and these children bear the pain of having their parents belittled or treated as objects of derision. We therefore commend you for your proposals and support the action you are initiating. If we may be of any assistance to you please do not hesitate to contact us.

Michael W Dorman  
Gay Fathers of Toronto

## CARBON COPY

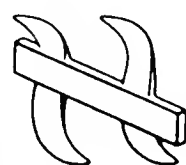
Editor, *The Advocate*  
Los Angeles

I feel compelled to respond to an advertisement (see below, *Editor*) for a Talisman design signifying a negative test result for the HTLV-3 virus (*Advocate*, Issue 442).

I was appalled. It reeks of fascism and further stigmatizes gays and others who have to deal with a positive test result. A positive test result means you should not donate blood *period*. It doesn't mean you will get AIDS or will not in the future. I feel this ad to be better suited to one of Reverend Falwell's newsletters than to the *Advocate*.

Hitler's Germany had the swastika to inspire and salute. Reagan's Amerika will welcome "the stylized H with a raised slash" with open arms and closed minds.

Douglas Antoski  
Toronto



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## Letters for justice

Last issue we published several letters written by our readers to Justice Minister John Crosbie. A gay group in Ottawa had organized the letter-writing campaign to persuade the government to adopt the gay-positive recommendations of a parliamentary subcommittee on equality rights. As reported last issue, the government did just that.

Our readers have continued to send us copies of the letters they sent to Crosbie. We are pleased to publish several more.

Dear Mr Crosbie

A young man took his own life because he could not come to terms with his sexual orientation. Intelligent, handsome, athletic, popular with his peers, his parents' only son, his death came as a shock to all who knew him. Although he was a student of mine, and as a favoured teacher I might have been in a position to help, I was too busy denying my own sexuality, too separated from my own feelings, to ever recognize his. Years later, after long hours of therapy and the expenditure of thousands of dollars, after the anger I felt at the cruelty and injustice of a society that made me a pariah, I came to terms with who I was. I accepted myself. Since then, I have been much more sensitive to my students, more perceptive of the needs of people in general, a more valuable member of my community. I have had the opportunity to help many, in a variety of crises, including a young fellow in circumstances similar to the one mentioned above, and with much more positive results.

I have been fortunate to be able to turn adversity into strength, to avoid suicide when it seemed the only viable alternative, but I have been blessed with a supportive family and understanding friends. Not everyone is so lucky.

I have been asked to write to encourage your support for a proposed amendment to the *Human Rights Act*, prohibiting discrimination on the basis of sexual orientation. I live in a rural, native community in a position of influence. I am widely respected within the town and have the support of my teaching staff. I am known to be an efficient administrator among my colleagues and have a reputation as an implementer of current educational theory into practical use in the classroom. In spite of this, I have been subjected to two vicious attempts by disgruntled employees to have me fired on the basis of my orientation. In both cases, my supporters came to my defence and gave the best evidence of the changing attitudes of society today. Nevertheless, I am vulnerable as long as no law exists to protect me.

It has been cynically suggested that governments make changes in response to expediency rather than to principle, to votes rather than to justice. Certainly instances can readily be found from history to support this view. On the other hand, legislators are entrusted by the public to study issues thoroughly and act justly on the best evidence available, to rise above ignorance and prejudice and make laws which take us closer to the ideals of our democracy. This difference is what separates politicians from statesmen.

I trust that you will give this matter your considered attention, that you will act in keeping with the current thinking of men and women of good will and the highest ideals of our society. This is an issue which affects us all, either directly or through a close relative or friend, and it is high time that discrimination ended.

Raymond Beaumont  
Manitoba

Dear Minister Crosbie

We are writing to you in strong support of the proposed amendment to the *Canadian Human Rights Act* prohibiting discrimination on the basis of sexual orientation. We are both Anthropologists, by training, and human rights activists, by conviction. We believe that all Canadian citizens, regardless of sexual orientation or other social classification, are entitled to the equal recognition and protection of their fundamental human rights and freedoms.

In our experience, both as university professors and as members of a small, rural Ontario community, we have seen public attitudes change radically over the years, from bigoted interests in maintaining the inequalities in the "status quo," to real concerns with societal betterment through understanding of and interaction with long-stigmatized minority groups.

Today Canada is in a position to provide a model for global human rights instruments: let us do so, proudly, with confidence in public support. Please support the proposed amendment prohibiting discrimination on the basis of sexual orientation.

Dr David Hughes  
Dr Evelyn Kallen  
Brechin, Ontario

## Idle complaints

The article you carried in *TBP* 124, "The Secret Diary of Alan O'Connor," was almost as puzzling as it was offensive. Why *TBP*, which many people in the UK read and admire, should have bothered with this catalogue of idle complaints about someone else's country is more than I can understand. Gay's the Word Bookshop and the London Lesbian and Gay Centre, who rated two of O'Connor's most casual putdowns, are both fighting to survive. The effort and (mostly unpaid) dedication it has taken to create and maintain them, for the benefit of visitors like O'Connor as well as Britishers, deserve more than a few remarks about rundown premises and lack of porn. Idle complaining is something nearly everyone does at some time, but now that Canada Customs has begun the same programme of censorship as UK Customs has been practicing against Gay's the Word, I would have expected O'Connor to be slightly more aware of the real world. You owe your British readership an apology.

Sigrid Nielsen  
Edinburgh, Scotland

## Rally remembered

We were pleased to see in your March column, Once Upon A Time, that you remembered the 1981 Gay Freedom Rally, where Margaret Atwood, Laurier LaPierre and Svend Robinson (among others) spoke — and the Nylons sang — to protest the bath raids.

We would have liked it even better if you had pointed out that the rally was organized by CGRO.

Christine Donald  
Coalition for Gay Rights in Ontario  
Toronto

*The Body Politic* welcomes your letters.  
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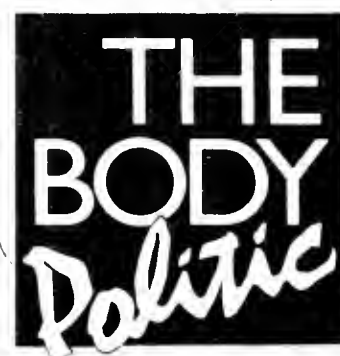
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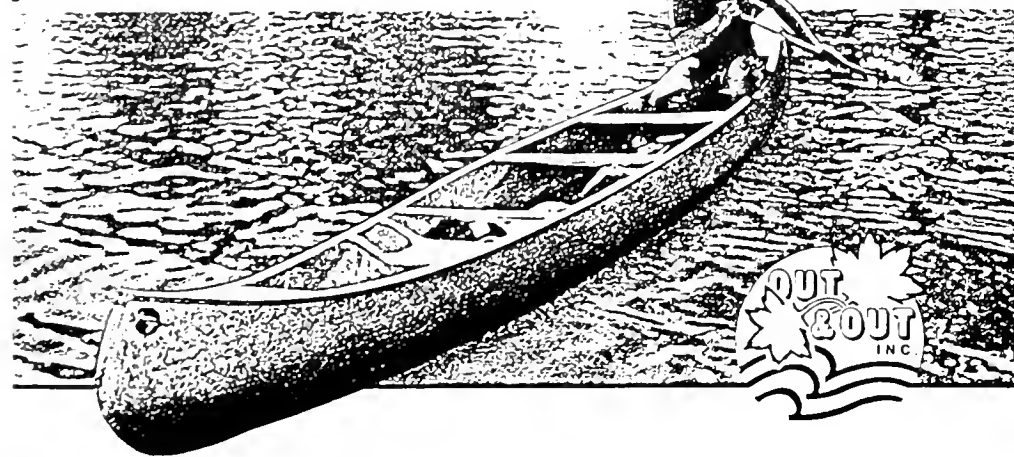
You're not shy and you like meeting people and you like sales. You've had some experience in promotional work, and you'd like to get more. You're organized, prompt and hard-working. You have a driver's license, and are willing to travel occasionally.



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*AIDS isn't the end say three gay men who have adjusted to their diagnosis and rejoined — with a few changes — the universal pursuit of friendship, love and sex*

# Life and love after AIDS

**W**hat a difference a fortnight made! The three PWAs (persons with AIDS) had been open inside their support group, but were they ready for the added pressures of public exposure?

Negotiations for an upfront interview about life after diagnosis, complete with photographs, were understandably delicate. Two of them had just appeared on a CBC Radio programme with the proviso that only first names be used. The third had become a media veteran since his diagnosis last June.

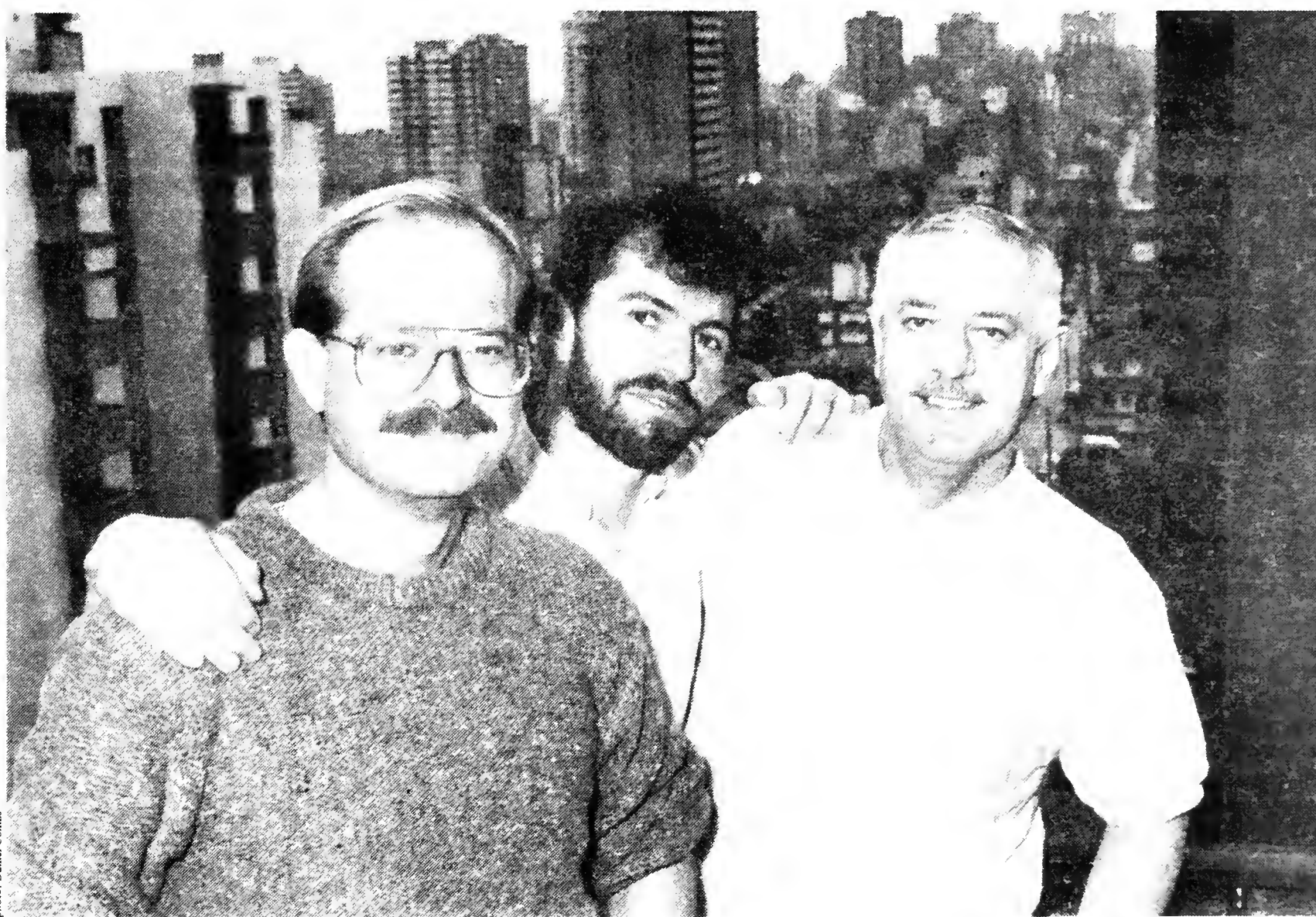
Eventually everyone consented and three hours of frank talk about life, sex, death and drug therapy were taped.

Shortly after the interview the three — Warren Jensen, Kevin Brown and Lawrence Fisher — founded the Vancouver Persons With AIDS Coalition to fight for more government action on AIDS (see story on page 14). Their coverage met with sympathetic national news coverage and they became instant heroes in the gay community. During the Empress Ball, a drag ball that is an annual fixture of Vancouver gay life, the crowd of 1,100 gave them a roaring ovation as they stood together on stage with other PWAs. Gay bars hosted impromptu benefits to boost their Emergency Aid Fund and the media trailed their every move. A far cry from their cautious reservations two weeks earlier.

We met in the ninth floor high-rise apartment of video artist and University of British Columbia personal services worker Warren Jensen. Like so many gay men, Warren had moved to Vancouver's West End to pursue a more openly gay lifestyle. He has produced and interviewed for Gayblevision, a gay news-and-commentary cable TV show, and has his own video projects in the works. The prairie-bred jock is the kind of guy gay men are actually seeking when they place ads in *The West Ender*, a neighbourhood weekly, for a "straight-appearing" man, although Warren himself would be the last to use to term. "Any man that can't feel liberated in a set of high heels is missing out," he says. He would be donning a dress for the approaching Empress Ball and proud of it.

**"I'm a fruit and I'll die a fruit; AIDS is the luck of the draw"**

The second media rookie, Lawrence Fisher, has an Albertan background in racehorse stables. In 1978 he moved to San Francisco, where he worked as a chef at the Marines Hotel. Off-hours he joined the entourage of well-known drag queen Tenderloin Tessie. His former lover, Fraser Webster, died of AIDS last March. Once



**Hopeful but careful:** Kevin Brown, Warren Jensen and Lawrence Fisher fight for adequate treatment and a return to normal life

married for five years with two children now in their 20s, Lawrence stood in a courtroom in 1969 and requested his divorce on the ground that he was indeed a homosexual.

The veteran, Kevin Brown, has played a key role as a PWA representative in the local media since he was diagnosed last summer. His calm, articulate approach has earned him much admiration and respect. The former teacher worked at the University of British Columbia bookstore after his teaching position was eliminated by Social provincial government cutbacks. He's active in softball, swimming, jogging and the Vancouver Men's Chorus, and he bowls with this season's leading team. Until recently, this native of Ontario has acted almost alone as a rock-steady lobbyist for drug treatment on behalf of BC AIDS patients.

Unlike some gay men who disavow their sexual orientation after diagnosis, all three wear it with a shine. "I'm a fruit and I'll die a fruit," Kevin quips. "AIDS was the luck of the draw." Lawrence quickly jumps in: "That's why I came to BC. I'm not a fruit; I'm a whole orchard." He chuckles about a fellow PWA who claims he was rescued from homosexuality by a recent marriage to a woman. "They may have a child," Lawrence says, "but she's neller now than she ever was; and I've known her for 20 years."

Lawrence was diagnosed in Calgary last Octo-

ber, but "ran away from it" to Vancouver where he was rediagnosed in November. His doctor told him he had between two weeks and six months to live. "Everything came crashing down on me," he recalls. "My family turned away from me and I tried to commit suicide." He ended up in a psychiatric ward. Lately life has been a rough road for Lawrence. A month before he discovered he had AIDS he enrolled himself in a drug rehabilitation clinic near Edmonton. "I was detoxified and shipped out there for three weeks," he says. He succeeded in kicking the habit.

Warren's doctor was similarly fatalistic about his Kaposi's sarcoma confirmation. "I was totally freaked out and crushed," he remembers. "I thought it was just a waiting game to die until my friend, I yell Walker, turned me on to the positive approach."

Kevin had already seen the tragic suffering of friends dying of AIDS when he got the news. "I suppose we don't fear death as much as the process of dying. The most terrifying thing is if dementia sets in, for I really pride my intelligence," he remarks. He quickly found that his doctors didn't know a lot about the treatment of the disease. After a personal meeting last October with Dr. AJ Iliston of Health and Welfare Canada, he realized that government experts had no handle on AIDS. "It was just beyond them," he says. Having heard of experimental drugs in the United States,

he set out to find his own anti-viral treatment.

His friend, Doug Carson, waited in vain for government approval to use these drugs. Kevin watched in anguish: "He waited and waited until he was in the grave; so I thought, 'I'll be damned if I'm going to let him go down the tubes for nothing.'" He smuggled in a two-month supply of drugs for himself from Tijuana. Friends secretly carried another supply across the border to him as a gift.

The drug programme was developed in California. It requires 1,800 mg of Ribavirin a day and 5 g of Isoprinostine a day, 21 days on and seven days off. The information came from an underground pamphlet published by the San Diego AIDS Project detailing where to find the drugs, how to administer them and what to tell customs officials. The guide was signed The Tooth Fairy to protect its author.

Smuggling drugs was his last hope. Previously Kevin had tried Dr. Cathcart's programme of megavitamin C (70-80 g a day) following specific recommendations given to another PWA who travelled to southern California and met with Cathcart at great expense. Both Kevin and the other man later had a recurrence of pneumocystis pneumonia. This was new information to War-

*continued on page 14*

continued from page 13

ren, who had a lot staked on vitamin therapy.

Kevin continues to use vitamins to strengthen his immune system. "It has to be done in tandem," he says. "There also has to be something to attack the virus."

Unfortunately AIDS patients find themselves in many catch-22 situations. He convinced Health and Welfare Canada to release the experimental drug, Suramin, to his doctor, who was then forbidden by local authorities to administer it to him. Part of the drug programme requires the blood to be tested for the virus. There are no testing labs in BC. A Montreal lab had an opening for one patient, charging \$5,000 for the mandatory 10 blood samples. Kevin, like other PWAs on medical leave, was unable to afford the high cost. To add insult to injury, the ethics board at Vancouver's St Paul's Hospital warned his doctor that they would revoke her license if she administered the drug.

"It was the closest thing I've come to a nervous breakdown," he says. "I was so incredibly frustrated to know this drug was in the city and I wasn't permitted to have it."

Last December BC premier Bill Bennett ruled out funding for a viral lab. James A Nielsen, then health minister, stated that the government would get involved if a lab could be built privately. This infuriated Lawrence, who felt deserted by the provincial government. He thinks they've done nothing for PWAs. "They've given some minor help to AIDS Vancouver; but they've given nothing to anybody else," he says. "Meanwhile they can find millions of dollars for any Expo project."

Kevin says the province spends no money on research for an AIDS cure. Recently he negotiated a personal interview with Jake Epp as the federal health minister passed through Vancouver en route to Japan. Epp, he says, claimed he had no idea drugs were not being released to PWAs on compassionate grounds. He told Kevin he was informed by staff that nobody had applied. "I wanted to let him know that there were real people out there with an illness; and I wanted to look him in the eye." Epp indicated that something was coming up before cabinet, perhaps extra funding.

## **"Politicians capitalize on the publicity around AIDS funding, but they never send a cheque afterwards"**

"Politicians capitalize on the publicity around funding, but they never send a cheque afterwards," Warren complains. "Everyone thinks that AIDS Vancouver is doing everything for us that we need." He says they aren't since their primary goal is education. While praising their work in public relations, he says the focus of their operation is not to assist PWAs who need money. He would like to see more people donate directly to the Emergency Aid Fund. Lawrence wants the government to speak to the PWAs instead of using the AIDS organization as a go-between. "We're the patients," he says, "not AIDS Vancouver."

He emphasizes the word "patient." "I'm not an AIDS victim. When I'm with other PWAs, we seldom discuss AIDS. We know we have it; but we want to get on with the rest of our lives." This summer he plans to welcome PWAs from across Canada who visit Expo 86. "Tell them to contact

us," he says.

And what about sex? "I've always felt comfortable with masturbation and sometimes I'd rather take care of this desire myself rather than go out and deal with all the turmoil," Warren says. "I've had sex with some people since I was diagnosed who were friends of mine prior. They were fully aware of the diagnosis and I felt OK doing that. I feel I have a social responsibility not to endanger anybody else and I don't want to tease people or lead them on in a bar."

Kevin hasn't had sex for awhile. He was dating when he first was diagnosed. "I was an SOW (significant other woman) otherwise known as a sow; but he had a longterm lover. He was really stressed out by the whole thing and stopped seeing me. Then he came down with leukemia. His lover and I sat on either side of him in emergency. I was very civilized."

"I wanted more of a commitment from him and he couldn't make up his mind. I really cared for him; but I wasn't going to take any more shit. So I made up his mind for him and showed him the door."

Kevin doesn't see the problem with having sex. "For awhile you go through a real feeling that you're some kind of Typhoid Mary or something; or that you're a walking death even if someone touches you. It's a real stopper. You're in a bar and you see someone nice and then you say, 'By the way, you know, I have AIDS,' and you pick them up off the floor."

"Because we have AIDS we have to be very careful. Perhaps the best thing is not to have sex," Lawrence says. He had one instance where he didn't inform his partner. "The guy wanted to go home and get it on. I insisted on using safes. He said that was like taking a goddam bath with your socks on. I told him I would never have sex unless I used a safe." The next time they met the guy called Lawrence a "cocksucker" and a "bastard" and said he would never have had sex with him in the first place if he had known he had AIDS.

"I'm sorry," Kevin interjected. "There are a lot of people who've tested positive and there is nothing we can give them they don't already have. In fact, we are in more jeopardy from them. God knows what they are running around with in their bloodstreams." He thinks his health is in more danger from them. "My feeling is that, if I'm engaging in safe sex practices, there's nothing they are going to catch from me," he says.

"I really protect myself from all their germs," Warren adds, noting his worries about catching a cold from kissing.

"I can't stand sympathy. It takes all the pleasure out of it," Lawrence notes. Kevin definitely wants no part in any "mercy fuck."

"Having AIDS is a big lightning rod for any free-floating guilt about past indiscretions," Warren observes. "You think, if you hadn't gone down to the loop (a popular cruising spot), this never would have happened." There was a time he felt that, if he could pin his AIDS down to one person, he would kill the guy. Now he worries that he might have unknowingly exposed someone to the disease.

Neither Warren nor Kevin have a history of abusing their bodies. They never did hard drugs, were not into poppers and never drank a great deal. "These guys sound like they've led a very quiet life, almost sheltered," says Lawrence. He himself has now rejected the fast lane of backroom encounters and needle highs for the pleasures of "hugs and caring." Aside from his goal of total remission, what he wants most is some

true friends.

Kevin's big dream is to find a full-time lover. He's watched other PWAs relate to their lovers in the hospital. "It's wonderful. They fight for each other and so on," he says. Sometimes he secretly hopes that some man who sees him on television will think he's cute and call him up.

Warren wishes for the time when AIDS will not dominate so much of his thinking. "Unless you have your good health, none of your other goals are worth anything," he says.

Lawrence expects to live another 30 or 40 years. "I don't want to get bogged down thinking about death. If it happens, it happens." Kevin becomes emotional and cries a little more easily when he thinks about dying. "I have my feelings and beliefs and they haven't changed. I believe in God, although I've always thought that religion gave God a bad name." Warren threw out everything spiritual and metaphysical when he gave Christianity the boot at an early age. Now he fills that void with meditation and other sorts of self-appreciating exercises.

Everyone should take the time to make a prop-

er will and testament warns Larry. "The families can move in like a bunch of seahawks and they do, if there is no will." Kevin remembers the "real mess" after his good friend, Doug, died of AIDS. Doug's estranged relatives "cleaned out" his apartment. From that point on Doug ceased to exist for them. "I was so close to him. We were brothers in adversity. We both fought for drug therapy and we both fought to stay alive."

Doug was the first PWA Warren knew who died from the disease. That really shook him up. "I mean, it brings back how deadly serious this business is we are working with. We are so alone in this. We can't depend on the government for the answers and we can't depend upon our doctors for a cure. So we network and stick together."

The PWAs are planting a cherry tree in Stanley Park for Doug. His close friends will gather to offer their goodbyes. Tree-planting has become a ritual in Vancouver to honour and remember gay men.

There are no quitters in this coalition. As Kevin put it for everyone, "I'll be damned if I'm going to crawl into a little shell and die."

Rob Joyce ●

## **PWAs demand treatment**

*Promising drugs available, but government won't OK their use*

VANCOUVER — National and regional media coverage has forced BC health minister Stephen Rogers to announce that a decision would be forthcoming within two weeks on the demand of the recently formed Vancouver-based Persons With AIDS Coalition that a viral laboratory be established in the province. But the commitment evaporated a week later when the minister resigned five minutes after being charged with a violation of the BC Financial Disclosure Act for his failure to declare a \$100,000 interest in a company doing business with the province.

A Coalition demonstration March 27 outside the BC legislative buildings in Victoria was reported on the CBC's The Journal, on afternoon and evening television and radio news broadcasts and in newspapers. The demonstration was the first in Canada to press for increased funding for AIDS research and treatment.

Coalition representative Kevin Brown told reporters: "I've worked and paid taxes all my life. I have every right to save my life. We can extend our lives with a viral lab and be around when a cure is found." Brown was one of six persons with AIDS (PWAs) and one with ARC who paraded with five supporters, carrying signs that read: "\$ for Expo, nothing for AIDS." Brown said, "If nothing has happened by (the opening of) Expo, we'll be very visible at Expo."

In a 40-minute meeting with Rogers and his aides directly after the demonstration, Brown, Warren Jensen and Allan Pletcher told the minister that many anti-viral and immunity-boosting drugs, like Ribavirin and Isoprinosine respectively, are being tested in the United States, but could not be used in Canada because there is no laboratory to monitor treatment. The only suitable laboratories in Canada — located in Montreal and Ottawa — are unavailable for monitoring blood cultures of AIDS patients. Consequently, the federal government will not allow these drugs or Azidothymidine (also called

compound S), a promising new drug, into Canada even on compassionate grounds.

Rogers told the Coalition the question of a viral laboratory would have to be decided by cabinet. He promised to talk to specialists in the BC Medical Association and BC Science Council, but would not commit himself to a deadline by which a decision would be made. He also told the group he had no objection to the release of new drugs on compassionate grounds.

But later that day in the legislature Rogers said he would not pressure Ottawa to allow the experimental drugs into Canada and reminded the members that many so-called wonder drugs had been "perpetrated largely by charlatans and quacks."

However, the next day, presumably after seeing the extensive media attention garnered by the demonstration, Rogers announced that a decision on the Coalition's demand would be made within two weeks, well before the May 2 opening of the \$1-billion plus world's fair.

Rogers had already pooh-poohed the effect of a demonstration at Expo, the provincial government's pride and joy. And when questioned by television reporters, Expo president and millionaire businessman Jim Pattison coolly replied: "Any objectionable behaviour, we'll deal with it."

But the prospect of the publicity that would accrue to PWAs and their supporters demonstrating for money for medical treatment with "the whole world watching" accelerated the government's decision-making.

Rogers's sudden departure is a setback, but the Coalition still has its trump card. If the government has not acted on the question of a viral laboratory by Expo's opening date, the group will be back to greet visitors to the world's fair.

Don Larventz ●



# News mag grabbed

Canada Customs 'no problem,' US magazine agrees to censorship

A shipment of the March 18 issue of the US gay newsmagazine *The Advocate* has been seized by Canada Customs in British Columbia. The shipment was to have been imported by Little Sister's bookstore in Vancouver.

TBP contacted David Azevedo, newsstand sales manager of Publishers Distributing Corporation. This company is owned by Liberation Publications Inc, which publishes *The Advocate* as well as *Advocate MEN* and *Men of Advocate MEN*. Azevedo maintains "in no uncertain terms" that they "do not have a problem with Canada Customs" over *The Advocate*, and in fact have never had a problem with Customs over any of their publications.

Azevedo conjectures that, if Customs did have objections to *The Advocate*, these would be to references in the personal advertisements, even though *The Advocate* maintains "strict guidelines" to avoid objectionable or "obscene" comments.

According to Jim Deva of Little Sister's, no specific reason for the seizure has been given by Customs. Describing *The Advocate's* response as "business-like rather than community-minded" because of its failure to act on the issue, Deva speculates that publicity generated by a challenge would result in a loss of revenue from Canadian advertisers, who would not like to see their advertisements turned back at the border. Deva maintains that *The Advocate* "would like to ignore the problem."

According to Deva, Liberation Publications Inc is not interested in assisting Little Sister's to clear up the confusion at Customs. It appears that Azevedo's claim that they "do not have a problem" is technically correct, in that they have never had a shipment seized in transit to their Canadian distributor in Toronto. Deva finds their lack of assistance puzzling and frustrating.

In a related development which has served to fuel rumours of seizure and censorship, *The Advocate* has recently not been available everywhere in Canada. However, Azevedo reports that this has been due strictly to problems with the distributor. Liberation Publications Inc feels that they would "do a disservice" to their Canadian readers to offer them out-of-date and late copies of *The Advocate*, which is published biweekly. Arrangements are being made for national distribution out of Toronto and British Columbia, and current copies will apparently be available shortly.

David Azevedo reports that, once a new distribution arrangement for Canada is worked out, Liberation Publications Inc plans to submit proofs of its publications in advance to Customs for approval or censorship. **Alan Orr** ●

## Decision reversed, gay beach saved as pool evaporates

Reversing a 1984 decision, Toronto City Council has nixed the construction of a wave pool on Toronto Island. The proposed pool on Hanlan's Point would have encroached on a beach popular with local gays. (*TBP* February 1985).

The recommendation that "Toronto Island is an impractical and inappropriate location for a wave pool facility" came from Council's Neighbourhoods Committee and passed quietly through Council February 24. The motion was to be forwarded to Metropolitan Toronto Council.

When the idea of the wave pool first came before City Council in September 1984, the majority endorsed the site at Hanlan's. Councillor Jack Layton, in whose ward the Island lies and who

has always strongly opposed the project, says: "Almost everyone who took an interest (after the 1984 decision) was negative to the idea." The proposed contractor also did its bit by suddenly pulling out of the deal.

Still on the agenda for Hanlan's, however, is a proposed urban farm. The wave pool may be dead, but the push to develop the island is still very much alive. **Andrew Lesk** ●

## LETTER FROM PETERBOROUGH

**Peter Balogh** ●

The lifestyle of the average gay person who lives, studies or works in Peterborough, Ont is comparatively quiet. Often described as a conservative city which has managed to preserve small-town qualities, Peterborough is home to more than 67,000 people, including the approximately 3,000 students of Trent University.

Certainly, the percentage of gay people in Peterborough is comparable to that of Kingston, Ont or Niagara Falls, yet there are no high-profile gay organizations nor any businesses which cater expressly to gays in the city. Nor do we have our own official gay bar.

For the present, any hope of an organized gay community in Peterborough appears unrealistic, although there have been several attempts at forming a gay collective. During the early 1970s, collaboration between some of the university's radical left and a few community members led to the founding of the Trent Homophile Association, which later became Gays of Trent and Peterborough (GTP). Although there was some level of community involvement in the GTP at that time, it appealed mainly to local and fringe artists and to former university students who had remained in Peterborough. Shortly after the turn of the decade, GTP changed its name to Gays and Lesbians of Trent and Peterborough (GLTP). In the latter half of 1984, GLTP decided to try an experiment: gay people of Peterborough, as well as those from the surrounding rural communities, and from Trent University, were encouraged to become more active in the group. A series of events were offered (mostly dances) which did result in a great increase in participation. For a time, a phoneline was also in operation, with special attention directed to gay youth, who until that point had nowhere to take their questions and concerns. However, as a result of the new diversity of the membership, the group broke up into factions, a division which caused its nearly total demise. Basic needs and demands could not be met and many lost interest in the group's splintering purpose. Today, GLTP exists as little more than a name and a post office box.

And so, the gay community of Peterborough, if one may call it that, is very quiet, discreet and, at times, almost invisible. Newcomers to the city are introduced to the community through personal contacts or small social gatherings, rather than by means of an organization.

Nightlife too is slight because of the proximity of Toronto and all of its attractive evening glitter — perhaps an hour and a half distant by car. For some, Toronto becomes the destination of a weekly pilgrimage. We nonetheless do have our meeting places. At one time two of the major hotels here were unofficial gay "drop-ins." Within the last two years a downtown bar, Clovers, formerly the King George Tavern, has become very popular among the 19- to 25-year-

old crowd. Its popularity is likely due to its "trendy" decor (pink and green walls, lattice-work booths), spacious dancefloor and preppy or upbeat music. For many, it is the only bar in Peterborough which resembles those in downtown Toronto.

Most recently, the GLTP (in name) presented a Gay Awareness Week (March 9-15). The two main events, aimed especially at the university population, were a showing of *The Times of Harvey Milk* and a Gay Cabaret Night. The cabaret was a successful evening of song, dance and poetry by local gay and non-gay university students and community members. The Trent University student newspaper, *Arthur*, reserved space in that week's issue so that gay students might express themselves. During the week, a petition was circulated calling for the amendment of human rights legislation to include sexual orientation. Overall participation during our Gay Awareness Week was not exceptionally strong; it was, however, good to see some sort of events once more.

While it is rather rare to see two members of the same sex walking downtown arm-in-arm or two men dancing together in public view in Peterborough, a lack of such public display does not mean that we do not exist here. It is hoped that our Gay Awareness Week did underscore the fact that "we are everywhere." But for most, it appears much simpler to lead a double life than to come out to friends, relatives and employers, although those who have come out rather publicly in this city have generally received no great homophobic reactions.

What we need now is some sort of support for the gay youth of the community, as well as an AIDS information source which is a little closer to our home — these, if they come about, will probably originate from within the university community. A substantial change within our gay community, however, does not seem likely in the foreseeable future.

## ONCE UPON A TIME

*Five years ago:*

**April 21, 1981:** In Toronto, six men — including George Hislop and Peter Maloney — are charged with conspiracy to live off the avails of crime; the charge is a result of the February 5 bathhouse raids.

*Ten years ago:*

**April 21, 1976:** In Saskatoon, the Board of Governors of the University of Saskatchewan agrees that sexual orientation not be a factor in the treatment of faculty or students in faculty positions — a decision resulting from the Doug Wilson case (see *TBP*, September 1975).

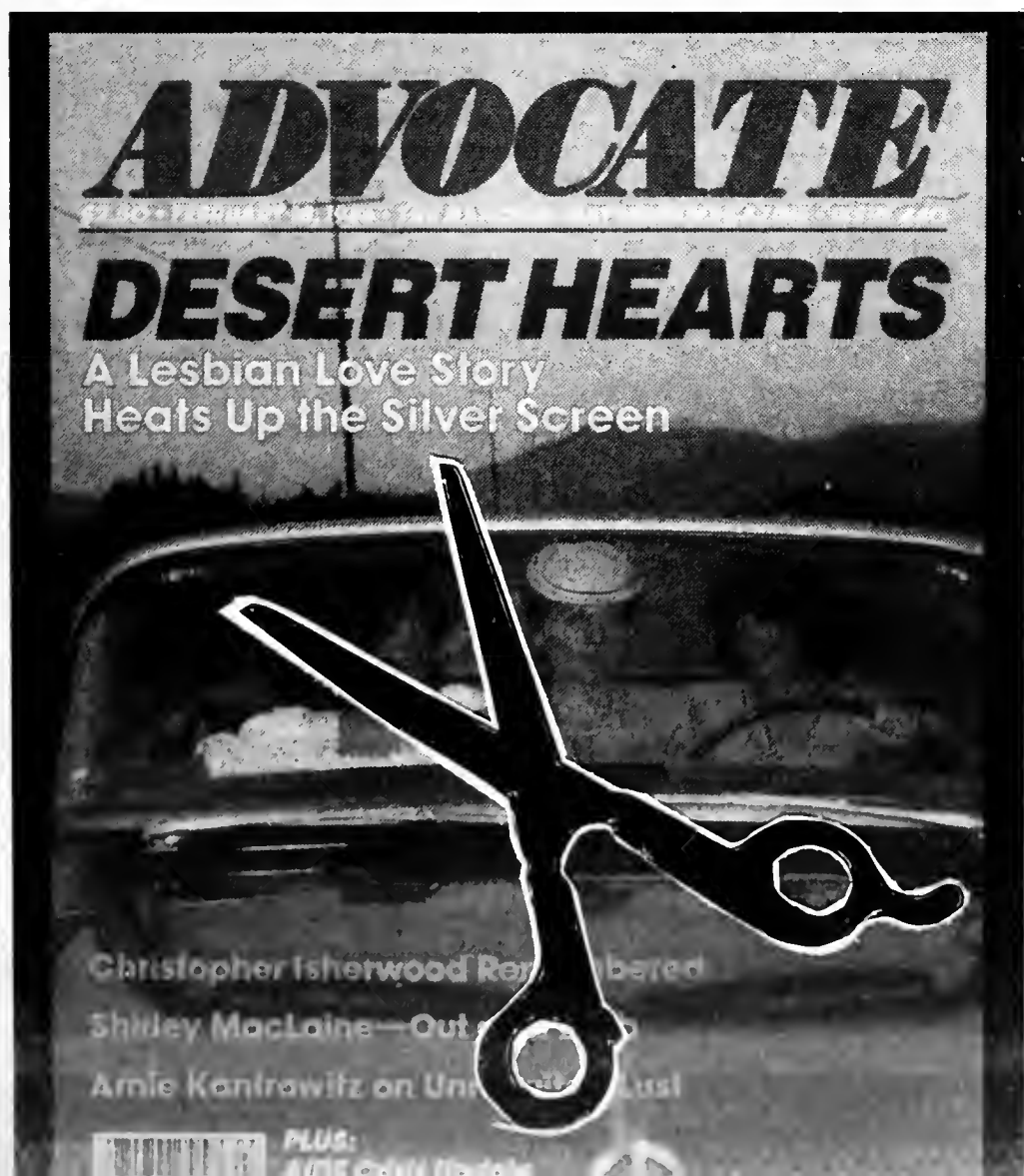
**May 6, 1976:** Two private member's bills to amend the Ontario Human Rights Code to include sexual orientation are defeated in Toronto.

**May 14, 1976:** Police raid Montreal's Neptune Sauna and arrest 19 men. **Michael Totzke** ●

## QUOTE OF THE MONTH

"Why shouldn't a conscientious, caring drag queen make as good a parent as somebody who is straight?" — Brian Brennan reviewing *Torch Song Trilogy* in the *Calgary Herald* (March 26, 1986).

**No problem:** The Advocate will submit issues to Canada Customs for approval



**Network** is *The Body Politic's* listing of community groups and services of interest to lesbians and gay men throughout Canada. It can help you get in touch with what's going on where you live—and you can help us keep it up-to-date by letting us know about activities in your area. To get your group listed, or to update any of the information provided here, write: *Network, The Body Politic, Box 7289, Stn A, Toronto ON M5W 1X9.*



**NATIONAL  
BIBLIOTHICAL  
INTERNATIONAL**

TELEPHONE AREA CODES VARY

**Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women**, Box 492, Village Stn, New York NY 10014.  
**Archives for the Protection of Gay History and Literature**, Box 6368, Stn A, Saint John NB E2L 4R8.  
**Atlantic Lesbian and Gay Association/Association des Lesbiennes et des gaies de l'Atlantique**, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).

**Bisexuals International**, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.  
**Brethren Mennonite Council for Gay Concerns (BMC)**, Box 24060, Washington, DC 20024. (202) 462-2595.

**Canadian Gay Archives**, Box 639, Stn A, Toronto ON M5W 1G2. (416) 364-2759.  
**Dignity/Canada/Dignité**, Box 1912, Winnipeg MB R3C 3R2. (204) 772-4322.

**Foundation for the Advancement of Canadian Transsexuals**, Box 291, Stn A, Hamilton ON L8N 3C8. (416) 529-7884.  
**SW Ontario: Ms R M Schwartzentruber**, 21 Cherry St, Kitchener ON N2G 2C5. (519) 576-5248.

**Gay Interest Group, Canadian Library Association**, Box 1912, Winnipeg MB R3C 3R2.  
**Gay Men's Across Canada Meet and Mate Association**, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2.

**Gay Mensa**, c/o TBP, Drawer C622, Box 7289, Station A, Toronto, ON, M5W 1X9.  
**International Gay Association**, c/o RFSL, Box 350, S-101 24 Stockholm, Sweden, ph: 46-8-848050, or 845576. Action Secretary, c/o NVH/COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596. Women's Secretariat, c/o SHRG, 58A Broughion St, Edinburgh, Scotland EH1 3SA.

**International Gay Youth Information Pool (IGYIP)**, Box 1305, Vikar, N-0112, Oslo 1.  
**International Lesbian Information Service (ILIS)**, c/o Centre Femme, 5 Boulevard St Georges, Geneva CH-1025, Switzerland.

**Lesbians Across Canada Meet and Mate Association**, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2. Personalized contact and correspondence service for women.

**Ligo de Samseksamaj Geesperantistoj**, gay Esperanto organization, 100 Crerar Ave, Ottawa ON K1Z 7P2.  
**New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto ON M4Y 2N7.

**North American Transvestite/Transsexual Contact Service**, Box 3, Athens, Ohio 45701, USA. (206) 624-8266.

**Section on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa ON K1N 7N6.  
**Seventh-day Adventist Kinship Canada**, Box 408, Stn C, Toronto ON M6J 3P5. (416) 533-5896.

**Seventh-day Adventist Kinship International, Inc**, Box 3840, Los Angeles CA 90078-3840 USA. (213) 876-2076.

**Super 60 for Elderly Men**. Men 60 or over seeking mates of similar age for caring, sharing life, hobbies, travel, etc. Local, national, monthly listing. Free service. Send long self-addressed stamped envelope. Box 103, 606 W Barry, Chicago, IL 60657.

**Women's Archives**, Box 928, Stn Q, Toronto ON M4T 2P1.



**THE YUKON**  
TELEPHONE AREA CODE: 403

## Whitehorse

**Lesbian support group**, c/o Yukon Status of Women, 302 Steeles St, Y1A 2C5.



**BRITISH COLUMBIA**  
TELEPHONE AREA CODE: 604

## Provincial

**Affirm: Gays and Lesbians of the United Church in BC**, Box 46586, Stn G, Vancouver V6R 4G8. 738-7557. Support group and educational resources.  
**West Coast & Across Canada Lesbian Correspondence Club**. Write: S O'Reilly, General Delivery, Fort St John, V1J 4H5.

**Campbell River**  
**Island Gay Society**. Box 71, Campbell River, V9W 4Z9.

**Comox Valley**  
**The Island Gay Society — Comox Valley**. Box 3073, Courtenay, V9N 5N3, 338-9479. Lay and peer-group counselling, social contacts and get-togethers, etc.

**Coombs**  
**Emily's Place**. For lesbians. Box 220, No 4, Virginia Rd. 248-5410.

**Duncan**  
**The Island Gay Society — Cowichan Valley Branch**. Duncan, Box 407, V9L 3X1 748-7924.

**Fraser Valley**  
**Fraser Valley Gay and Lesbian Support Group**. Box 3413, Langley, V3A 4R7. 530-9028 or Ron: 888-2189.  
**Three of Cups**. Lesbian support group. 826-5538 (Tues 7-9pm).

**Fort St John**  
**Fort St John Lesbians**. Wendy: 785-1242.

## Kamloops

**Thompson Area Gay Group**. Box 3343, V2C 6B9. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

## Kelowna

**Gay Alcoholics Anonymous**. Call Jim: 762-0422, page 441.  
**Okanagan Gay Organization**. Box 711, Stn A, V1Y 7P4. Dances every Saturday at Kelowna Riding Club.

**Nanaimo**  
**The Island Gay Society — Nanaimo**. Box 127, V9R 5K4. 754-0827. Holds monthly socials.

## Port Alberni

**The Island Gay Society — Port Alberni**. Box 158, V9Y 1R1. 724-4914.

## Port Hardy

**North Island Gay and Lesbian Support and Information Group**. Box 1404, V0N 2P0.

## Prince George

**Gay Crisis Counselling**. Prince George Crisis Line: 563-1214.  
**Progressive People of Central Interior**. Box 1942, Stn A, V2L 5E3.

## Prince Rupert

**Gay People of Prince Rupert**. Box 881, V8J 3Y1. 627-8900 (eve).  
**Kaien Island Women's Group**. 624-9847, 1603 W 2nd Ave, V8J 1J5.

**Revelstoke**  
**Lothlorien**. Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

## Terrace

**Gay Connection**. 638-1632  
**Northern Lesbians**. RR 2, Box 50, Usk Store, V8G 3Z9.

**Vancouver**  
**Adult Children of Alcoholics**. Contact Louise: 876-9392.  
**AIDS Vancouver**. Box 4991, MPO, V6B 4A6. 687-AIDS.

**Alcoholics Anonymous (Gay)**. 684-8960 (men), 929-2585 (women).  
**Alliance for the Safety of Prostitutes**. Sally de Quadros: 873-9996 or Marie Arrington: 875-1050. Box 2233, V6B 3W5.  
**Alternate Image Camera Club**. 688-2021.

**Archives Collective**. Box 3130, MPO, V6B 3X6. 669-5978.  
**Boots**. Contact club for men into boots, uniforms, motorcycles, etc. Jeff: Box 48577, 595 Burrard St, V7X 1A3.  
**Coming Out (Gay Radio)**. c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.

**Daughters Unlimited**. 1887 Verables St, V5L 2H6. 251-6090. (Plans to open a women's club.)  
**Dignity/Vancouver**. Box 3016, V6B 3X5. 430-1466.  
**Dogwood Monarchist Society**. 303-1150 Burnaby St, V6E 1P2.

**English Bay Swim Club**. Ken 433-8000. Meets Thurs 6:45-8pm at Aquatic Centre, 1050 Beach Ave.  
**Frontrunners** (running/jogging). Call Bob 669-7589 or Tom 874-1070.

**Gay Asians of Vancouver**. Box 4463, V6B 3Z8. 324-8957.  
**Gayblevision**. TV show by gay people about gay life, culture & art. Regular monthly and special programmes. Box 2259, MPO, V6B 3W2. 689-5661 or 684-6869.

**Gay Fathers of Vancouver**. Box 3785, V6B 3Z1. 688-6590.  
**Gay Food Bank**. Fridays 5:30-7pm. See Vancouver Gay/Lesbian Community Centre.  
**Gay Leisure Link (GLL)**. Box 4662, V6B 4A1.

**Gay/Lesbian Education Research Group**. New research and action concerning homophobia existing in the public school system. Don Larventz: 681-1570.  
**Gay Library**. 1170 Bute St. No. 4 V6B 3W2. 684-6869 or 688-1006. (VGCC)  
**Gay Pride Festival Ass.** Box 111, 1221 Thurlow St, V6E 1X4.

**Gay Rights Union**. Box 3130, MPO, V6B 3X6. Call Rob 685-5650 or Don 681-1570.  
**Gays and Lesbians of UBC**. Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. 228-4638. Meets Thurs at 12:30 pm (see *The Ubysser* for room).  
**Gays of Simon Fraser University**. Tom: 685-1597.

**Gazebo Connection** (business & professional women's group). 382-810 W Broadway, V5Z 4C9. 984-8744.  
**Greater Vancouver Business Association**. Box 107, 1221 Thurlow St, V6E 1X4. 669-1753.  
**Hominum**. 684-6869. Offers support and fellowship primarily to gay men who have previously been in a heterosexual relationship.

**Integrity: Gay Anglicans and their friends**. Box 34161, Stn D, V6B 4B2. 873-2925.  
**Knights of Malta**. Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.  
**Legal Advice Clinic**. 1170 Bute St. No. 4 (VGCC). Mon, 7:30 pm. Free advice and referrals.

**Lesbian Action Committee**. Box 24867, Stn C, V5T 4E2.  
**Lesbian and Feminist Mothers' Political Action Group (and Lesbian Mothers' Defense Fund)**. Box 65804, Stn F, V5N 5L3. Lee 251-6090.  
**Lesbian Information Line**. 400A W 5th Ave, V5Y 1J8. Phone workers 7-10pm Thur and Sun, answering machine other times. 875-6963.

**Lesbian Feminist Power and Trust Association**. Feminist S/M support group. Box 69591, Stn F, V5W 5L4.  
**The Lesbian Show**. Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm. 684-8494.  
**Lesbians Autonomous**. Drug and alcohol abuse support group. 875-6963.

**Metropolitan Community Church**. Box 5178, V6B 4B2. 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).  
**Metropolitan Vancouver Athletic and Arts Association**. 2632 Hemlock St, V6H 2V5. 736-4017.  
**Native Cultural Society** (gay native social group). 2-1244 Robson St, V6E 1C1.

**Out on the Shelves**. Gay/lesbian library. 4-1170 Bute St, V6B 3W2, SEARCH: 684-6869.

**Over 40s Group**. Mac: 929-3961, Bob: 689-5319.  
**Pacific Rim Rockettes**. Curling league. 685-4778 or 521-8208. 706-1720 Barclay St, V6G 1K4.

**Parents and Friends of Gays**. 926-1044.  
**Quaker Lesbian and Gay People and Supporters**. 208-1242 Robson St, Vancouver, V6E 1C1. Every 4th Thurs at 7 pm; call Rob at 683-4176 for location.

**Rights of Lesbians**. Box 24687, Stn C, V5T 4E6.  
**Rob Joyce Legal Defense Fund**. c/o Gay Rights Union. SEARCH. Phone workers give info and counselling. Sun-Thurs: 7-10pm; Fri: 6-midnight; Sat: 2pm-midnight; answering machine other times. 684-6869. Box 2259, MPO, V6B 3W2.

**Sha'ar Hayam**. Box 4603, MPO, V6B 4A1.  
**Spokes**. Gay cyclists. Box 2259, MPO, V6B 3W2. Call Brent 687-5069 or Michael 879-6623.

**Square Across the Border**. Gay square dancing club. Box 312, 1755 Robson St, V6B 1C9. 685-4836 or 688-5797.

**Vancouver Activists in S/M (VASM)**. call George 594-3632. An educational organization with a monthly newsletter. Write Box 2204, New Westminster, V3L 5A5.  
**Vancouver Crisis Centre**. 733-4111, 24 hours/day; youth line: 733-3433, 3:30-11:30pm.

**Vancouver Gay and Lesbian Community Centre**. 1170 Bute St, No 4; Box 2259, MPO, V6B 3W2. 684-6869. Services, programmes, magazine.

**Vancouver Gay and Lesbian Summer Games**, c/o Metropolitan Vancouver Athletic and Arts Association.  
**Vancouver Gay Athletic Association**. c/o 1018 Burnaby St. 681-2424.

**Vancouver Gay Community Theatre**. 502-455 Abbott St, V6B 2L2. 688-7084 or 876-4834.

**Vancouver Gay/Lesbian Community Centre Outdoors Club**. Lindsay: 684-2813, SEARCH: 684-6869.

**Vancouver Gay Volleyball Ass.** Roy: 669-6696. 2632 Hemlock St, V6H 2V5.  
**Vancouver Lesbian Centre**. 876 Commercial Dr. 254-8458.

**Vancouver Lesbian Connection**. Fundraising for lesbian building, coming out groups, lesbian rights. Box 65951, Stn F, V5W 5L4.  
**Vancouver Lesbian/Gay Youth Group**. Meets Sat 7-9pm. 684-6869.

**Vancouver Men's Chorus**. 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information call Dennis Jones: 669-SING.

**Vancouver Pacific Rim Yacht Club**. For gays and lesbians. 732-3080 or 669-2752.  
**Vancouver Rape Relief and Woman's Shelter**. 872-8212. 77 E 20th Ave, V5N 5P3.  
**Vancouver VD Clinic**. Rm 100, 828 W 10th Ave (near Gen Hosp). Appointments: 660-2421.

**Weaver Institute**. Gay workshops. 101-3309 Dunbar St, V6S 2B9. 222-1318.  
**West End Softball Association**. 299-1755 Robson St, V6G 1C9. Call Frank Hamper 255-4410.

**West End Volleyball**. 222-1500 Pendrell St. 669-6696.  
**Women in Focus**. 204-456 W Broadway, V5Y 1R3. 872-2250.

**Women's Fastball**. 433-6413. 2674 (basement) E 9th Ave, V5M 2F5.

**Women's Health Collective**. 682-1633. 888 Burrard St, V6Z 2G7.  
**Zodiac Fraternal Society**. Leather club. Box 48144, V7X 1N8.

## Vernon

**Rural Lesbian Association and Library**, c/o Box 1242, V1T 6N6.  
**Vernon Alternative Lifestyle**. 4007-32nd St, V1T 5P1.

## Victoria

**AIDS Vancouver Island**. Box 845, Stn E, V8W 2R9. 384-4554 (7-10pm weekdays).  
**Alcoholics Anonymous (Gay and lesbian)**. Art: 381-0524; Linda: 389-0198.

**Gay and Lesbian Organization of the University of Victoria (GLO)**. SUB, U of Victoria, Box 1700, V8W 2Y2.

**The Island Gay Society — Victoria**. Box 695, Stn E, V8W 2P9. 383-9124. Operates The IGS Café at James Bay Community Centre, 140 Oswego St, Sundays, 8:30-11pm, with coffee or tea all night for \$2 cover charge.

**Need (Victoria Crisis Line)**. 386-6323, 24 hrs. Some gay info available.  
**Womyn's Coffee House**. 1923 Fernwood. Every Wed evening.

**West Kootenay region**  
**West Kootenay Gays and Lesbians**. Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre 352-3504 (24 hrs).

**West Kootenay Gays and Lesbians**. Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre 352-3504 (24 hrs).

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**Lesbian Information Lines (LIL)**. 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. 314-223 12 Ave SW. Operated by Womyn's Collective.

**Lesbian Mothers**. Lynn at 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.

**Metropolitan Community Church**. 204-16 Ave, NW, T2M 0H4. 277-4004. Services Sun 11:30 am and 7 pm at above address.

**New Horizons** (physically disabled gays). A712, 3130-66 Ave SW, T3E 5K8. Or phone Gay Lines, 234-8973.

**Womyn's Collective**. 265-9458. Dances, library, lesbian drop-ins every Tues. Operates LIL.

**Edmonton**  
**AIDS Network**. 424-8361. Personal support and public information.

**Canadian Federation of Gay businesses and Organizations**. 10330-104 St, T5J 1C1. 428-9444, 425-8783.

**Dignity Edmonton Dignité**. Box 53, T5B 2B7. 469-4286.  
**Edmonton Roughnecks Recreation Association**, c/o GATE. Volleyball, softball, gymnastics.

**Gay and Lesbian Awareness (GALA)**. Box 53, T5B 2B7.  
**Gays and Lesbians on Campus (GALOC)**. Rm 620, Students' Union Bldg. Mailing address: Box 75, Students' Union Bldg, U of A Campus.

**Gay Alliance Toward Equality**. Box 1852, T5J 2P2. Office: 10173-104 St. 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.

**Gay and Lesbian Youth Group**. Support and social group for youths 16-19. Meets Saturdays, 7-9 pm. For information please call 424-8361.

**Gay Fathers & Lesbian Mothers**. For info call 424-8361.  
**Inter/Ed**. Box 12G, 9820-104 St, T5K 0Z1. 421-7629 (Jim).



## Videotapes outline gay youth issues for social workers

A Toronto youth agency has developed a videotape series about social issues affecting gay and lesbian youth.

The package of four tapes, entitled *Outcome*, was produced by Central Toronto Youth Services (CTYS). According to Bob Tremble of the CTYS Sexual Orientation and Youth project, the series was developed to dispel prejudices and preconceptions among social service workers who deal with young gay people.

Three tapes have been created for those in direct contact with gay youth. These deal with homosexuality and religion, with street hustlers and the people in their lives and with young gays and lesbians and their families. The fourth tape discusses the implications of clients' sexual orientation when providing social services to young people, and is directed towards social service planners.

A fifth videotape, to appear later in the year, explains the directions and mandate of the Sexual Orientation and Youth Project, which is unique in Canada in raising social workers' awareness of the special needs of gay and lesbian youth.

Lesbian and Gay Youth Toronto participated extensively in the production of these tapes, which run for 20 to 25 minutes each and can be borrowed in "pre-release" versions for a small fee to offset shipping and administration costs. According to Tremble, extra "cosmetic touches" will be made when the tapes are taken back to the editing studio this spring.

Copies of the tapes have been borrowed by schools, colleges and churches, even before CTYS has been able to develop a flyer to publicize their existence. A users' guide is also in preparation. A CTYS representative can arrange to be present at the screening to answer questions or generate discussion.

For more information, contact Bob Tremble of CTYS Sexual Orientation and Youth Project at (416) 977-1163. Alan Orr ●

## FOR THE RECORD

The Yukon Territory's NDP government is no longer planning to reintroduce its human rights bill this spring as promised by labour minister Roger Kimmerly last November after the bill was permanently stalled at the committee stage by the Liberal and Progressive Conservative opposition. The bill would have created a human rights code that included sexual orientation and the equal-pay-for-work-of-equal-value concept.

MLA Norma Kassi, the NDP chair of the committee which strangled the legislation, says the government will now introduce a white paper on human rights to stimulate public discussion and that any legislation would come as much as a year later. Asked why the government has revised its plans, Kassi said: "The people of the Yukon are not ready for the bill."

In response to an inquiry from the Gay Association in Newfoundland, an executive assistant to federal justice minister John Crosbie has told the group that "the Department of National Rev-

enue has recently reviewed the book *The Joy of Gay Sex* and is of the opinion that it would be considered obscene under Section 159 (8) of the Criminal Code." This was regarded as justification for preventing the book from entering Canada.

The book has been available in Canada for many years and has never been prosecuted.

Gays and Lesbians of Moncton marked International Women's Day on March 8 with an inventive twist: the group held a Lesbian Pride Day, which, except for one event, was open to both sexes. Explained organizer Marilyn Trew: "GLM had gotten to where it is today because of a strong cooperation between its male and female members and ... I no longer felt it necessary to have a womyn's-only event because I wanted to share the pride of our lesbian community with others...."

Quebec's major gay rights organization, the Association pour les droits des gais du Québec (Quebec gay rights association), has embarked on a campaign to raise \$30,000 to place its finances on a more stable footing.

Serious financial difficulties forced the group last November to suspend nearly all of its projects, which included a telephone counselling service, legal advice, a monthly magazine and a radio programme.

Claude Martineau, the organization's president, says the survival of the group depends on the success of the campaign. Contributions can be sent to ADGQ, CP 36, Succ C, Montréal QC H2L 4J7.

**Very out:** Snyder wants recognition for her relationship with Bostock

## Spouse status sought

*Union backs lesbian seeking medical coverage for partner*

A lesbian in Terrace, BC has quietly fought since last autumn to get her employer's medical plan, which extends coverage to common-law spouses, to include her partner.

Elizabeth Snyder, a college instructor, decided to seek the benefits after her BC Government Employees Union local was successful last fall in getting a human rights clause into the local collective agreement.

Snyder moved from auxiliary to regular staff at about the same time and became eligible for medical benefits. After reading about a similar case in Toronto which was successful, Snyder decided to include the name of her partner of three years, Maureen Bostock, on the application form. "To my surprise and delight, my shop steward and union are behind me one hundred percent," she says.

Early decisions in the case have gone against her so far and arbitration is the likely next step.

Snyder and Bostock live openly in the northwestern BC municipality of Usk (population 40) outside Terrace. Snyder's co-workers know she's lesbian and the couple have participated in a gay workshop for a psychology course at Northwest Community College, where Snyder teaches a pre-vocational course for mentally handicapped adults. "I knew when I moved to Terrace (in 1982) I'd either be very out or completely closeted," Snyder says.

Terrace-area residents who know she's lesbian generally avoid the subject, Snyder says, although when she arrived, people phoned to inform her co-worker. And a person called the college administration falsely claiming that Snyder

had been seen kissing a woman in a local bar.

Snyder and Bostock are two of the founders of the local organization, Northern Lesbians, and together they edit *The Open Door*, a quarterly publication for rural lesbians.

A union representative told Snyder that he had her in mind when sexual orientation was included in a human-rights clause in the college instructors' collective agreement. Management apparently resisted the idea of a human-rights clause, rather than being concerned about sexual orientation, because they felt they would never discriminate; the union successfully argued that, in that case, it was harmless.

The clause states there will be "no discrimination, interference, restriction or coercion exercised or practised with respect to any employee in the matter of hiring, wage rates, training, upgrading, promotion, transfer, layoff, recall, discipline, classification, discharge or otherwise" on numerous grounds, including sexual orientation.

Snyder said the decision to seek medical benefits for Bostock "was easy because once I saw the clause I knew the time was right. I'm ready to do it and it's time to start fighting."

Snyder had read about Karen Andrews, a Toronto library worker who recently won a partial victory in her fight to get benefits for her lover and two children (See *TBP*, December 1985). With the backing of her union, Andrews was successful in getting the private carrier of the library board's medical coverage to reverse itself and grant family status. The union, the Canadian Union of Public Employees, was pleased but at last word was considering continuing its grievance because Andrews's whole household is still not covered by the provincial medical plan or the employees' pension plan.

Snyder had heard of another case in which a company gave benefits without realizing the family was lesbian, but Snyder didn't want that and specified "common-law spouse" on her form. "I want the medical carriers, employers and government to recognize gay relationships."

The college's medical coverage comes from the provincial government medical programme and a private carrier, Great West Life. When the college was told Bostock wasn't covered, Snyder filed a grievance.

While union leadership has been supportive, some union members have told her she shouldn't pursue it, fearing that parents of students will be angered or that the provincial government will eliminate funding for Snyder's course. College management doesn't want to touch the case, Snyder says. The college maintains the issue is between the medical carriers and the union, and does not recognize it as a grievance. In mid-March, the union filed notice of intent to proceed to arbitration.

Snyder says the case shows the importance of being in a union and of including an anti-discrimination clause in the contract. Snyder would like to hear from people — particularly those who have fought a similar battle or are considering it — to share strategies, information and support. Snyder can be contacted by writing her c/o Northern Lesbians, R R 2, Box 50, Usk Store, Terrace, BC V8G 3Z9. Neil Whaley ●





## Provincial

**Brethren/Mennonite Council for Gay Concerns (BMC) Manitoba.** Box 2846, Winnipeg R3C 4B4.

## Brandon

**Gay Friends of Brandon.** 727-1685, Wed 7-10 pm; Sat 1-4 pm.

## Portage-la-Prairie

**Bi-Women's Support Group.** Box 820, R1N 3C3. 857-5295. For bisexual women.

## Thompson

**Gay Friends of Thompson.** Box 157, R8N 1N2.

## Winnipeg

**Affirm: Gays and Lesbians of the United Church.** 453-3984 (Eric) or 452-2853 (Dave).

**A Little Bit of Magic, Inc.** A non-profit introduction service for gay men and lesbians. 775-4838.

**Council on Homosexuality and Religion.** Box 1912, R3C 3R2. 452-1813 or 786-3976. Worship, counselling, library.

**Dignity/Winnipeg.** Box 1912, R3C 3R2.

**Gaie Livraison.** Box 1912, R3C 3R2. Pamphlets and booklets on homosexuality.

**Gay AA New Freedom Group.** Box 2481, or contact through Manitoba Central Office, 233-3508.

**Gay AIA Group.** Info: Gays for Equality.

**Gay Community Centre.** 277 Sherbrooke St. 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed.

**Gay Fathers Winnipeg.** Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).

**Gay Outdoors Group.** c/o Gays for Equality.

**Gay Parents.** c/o Gays for Equality.

**Gays for Equality (GFE).** Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrooke St.

Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.

**Lesbian Line.** 786-3976, Tues evenings.

**Ms Purdy's** 226 Main St. 942-8212. Women's bar.

**Mutual Friendship Society, Inc.** Box 427, R3C 2H6. 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrooke St.

**Oscar Wilde Memorial Society.** Box 2221, R3C 3R5. Variety of social, cultural and educational activities.

**Project Lambda, Inc.** Box 3911, Stn B, R2W 5H9. 772-1421. Lesbian/gay community service organization. Publishes *Out & About*, gay community library, community fund-raising for medical, library, educational and counselling services.

**Winnipeg Gay Community Health Centre.** Box 3175, R3C 4E6. 774-4846. Phone line, counselling, information on AIDS and other lesbian/gay health issues.

**Winnipeg Gay Media Collective.** Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.

**Winnipeg Gay Youth,** c/o GFE.

**Winnipeg Lesbian and Gay Pride.** c/o N Stevens, 10-191 Colony St, R3C 1W2. 775-1612.

**University of Winnipeg Gay Students Association.** Info: 786-3976.

**Yourselves.** Box 2790, R3C 3R5. For bisexual men and women.



## Provincial

**Coalition for Gay Rights in Ontario.** Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

**Brethren/Mennonite Council for Gay Concerns (BMC) Ontario.** Box 2621, Stn B, Kitchener ON N2H 6N2.

## Guelph

**Area code: 519**

**Guelph Gay Equality.** Box 773, N1H 6L8. Gayline: 836-4550, 24 hrs.

**Gays Out of Doors (GOOD).** See Kitchener-Waterloo.

## Goderich

**Area code: 519**

**Parents of Lesbians and Gays.** c/o Anne Rutledge, 52 Essex St, N7A 2H4. 524-4879.

## Hamilton

**Area code: 416**

**Foundation for the Advancement of Canadian Transsexuals (FACT Niagara).** Box 291, Stn A, L8N 3C8. 529-7884.

**Gay Fathers of Hamilton.** Support, advice. Meets twice a month. Call Gayline for info.

**Gayline Hamilton.** Info on all groups and activities, peer counselling. 523-7055 Wed-Sun, 7-11 pm.

**Gay Women's Collective.** c/o Gayline. Meets 2nd Mon of month.

**Hamilton-Wentworth Gay Archives.** Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979. Hamilton: Box 44, Stn B, L8L 7T5, 523-7055. Toronto: 644 Adelaide W, M6J 1A9, 364-0877 (Mike Dorman).

**Hamilton United Gay Societies (HUGS).** a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.

**Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5.

**Live and Let Live (Gay AA).** Open meetings with speakers, last Sat of every month, 8 pm. All Saints Church Parish Hall, 15 Queen St (side entrance).

**Kingston**

**Area code: 613**

**Queen's Homophile Association.** 51 Queen's Crescent, Queen's University, K7L 2S7. 547-5841. (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings; biweekly dances.

## Kitchener-Waterloo

**Area code: 519**

**Gay Career Women.** Meet monthly for dinner, dancing, outings. Ruth Bateman: 743-3529.

**Gay Liberation of Waterloo.** c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, Rm 110.

**Gay News and Views.** radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W, Waterloo N2L 3G1. 886-CKMS.

**Gays of Wilfrid Laurier University.** c/o WLUSU, Wilfrid Laurier University, 75 University Ave W, Waterloo.

**Gays Out of Doors (GOOD).** Box 2751, Kitchener N2H 6N3. Outdoor activities and social club (camping, skiing, canoeing, cycling, picnics, potluck suppers and parties).

**Half and Half Club.** A non-profit social club that sponsors a bar and disco at 223 1/2 King St W, Kitchener (use Halls Lane entrance). 749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat.

**International Women's Day Committee.** Box 1491, Stn C, Kitchener, N2G 4P2.

**Kitchener-Waterloo Gay Media Collective.** Box 2741, Stn B, Kitchener, N2H 6N3. 579-3325.

## London

**Area code: 519**

**Gay Youth London.** c/o HALO. Meets Thurs at 7 pm, 2nd fl, 649 Colborne St. 433-3762.

**Gayline.** 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.

**Homophile Association of London, Ontario (HALO).** 649 Colborne St, N6A 3Z2. 433-3762. Coffee House: Mon, 7-10 pm. Disco/Bar: Wed, Fri and Sat, 9 pm-1:30 am. Gay AA meeting, Wed, 7 pm.

**FFLAG** (parents and friends of lesbians and gays). 48 Garfield Ave, N6C 2B5. 432-4581.

**Nitty Gritty Gay Discussion Group.** 649 Colborne St (upper). 473-4738.

## Mississauga/Brampton

**Area code: 416**

**GEM: Gay Community Outreach.** Box 62, Brampton L6V 2K7. Phone: 278-6010.

**Parents of Lesbians and Gays.** c/o Mary Jones, 35 Willis Drive, Brampton ON L6W 1B2. 457-4570.

**Niagara Region**

**Area code: 416**

**Forward Lambda.** Box 603, Niagara Falls ON L2E 6V5

**Gays at Brock University (GAB).** Contact GO Niagara.

**Gay Outreach Niagara (GO Niagara).** An organization for gay men and women in the Niagara Region. Box 61, St Catharines ON L2R 6R4. 684-0683.

**Niagara College Gays (NCG).** Contact GO Niagara.

## North Bay

**Area code: 705**

**Gay Fellowship of North Bay.** Box 665, Callendar, ON P0H 1H0. Meetings Tues evenings. Call the phone line, (705) 476-3761 for details. The phone line is staffed Thurs evenings from 7-9pm, but you can leave a message on the tape at other times.

## Ottawa

**Area code: 613**

**AIDS Committee of Ottawa.** c/o the Gayline, 238-1717, Mon-Fri, 7:30-10:30.

**Gai Campus.** Centre Universitaire, local 206, Université d'Ottawa.

**Gayline/Telegai.** 238-1717. Info and peer counselling for lesbians and gay men. Mon-Fri 7:30-10:30pm.

**Gay People at Carleton.** c/o CUSA, Carleton University. For more info, call 238-1717.

**Gays of Ottawa/Gais de l'Outaouais.** Box 2919, Stn D, K1P 5W9. GO Centre, 318 Lisgar St, 2nd Floor: open 7:30-10:30 pm Mon-Thurs. Sun: AA Live & Let Live group, 8 pm. Office: 233-0152.

**Gay Youth Ottawa/Hull/Jeanne Gai(e) d'Ottawa/Hull.** For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 318 Lisgar St. 2nd Floor.

**GO Centre.** Open every weeknight from 7:30-10:30. 318 Lisgar St.

**Groupe de Pères Gais.** 238-1717.

**Groupe des lesbiennes féministes juives.** 238-1717.

**Dignity/Ottawa/Dignité.** Box 2102, Stn D, K1P 5W3.

**Integrity/Ottawa.** (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.

**Lambda Professional and Business Association of Ottawa.** Networking and socializing among professionals and businesspersons. 233-8212.

**Lesbiennes et gais du campus/Lesbians and Gays on Campus.** c/o SFUO, 85 rue Hasty Street, K1N 6N5.

**Live and Let Live Group** for gay alcoholics. Contact GO.

**Metropolitan Community Church.** Box 2979, Stn D, K1P 5W9. 232-0241.

**Parents des gais.** CP 9094, K1G 3T8.

**Parents of Gays.** Box 3043, Station D, K1P 6H6.

**Pas nés d'hier.** gais et lesbiennes âgés. 238-1717.

**Pink Triangle Services.** Box 3043, Station D, K1P 6H6. A gay/lesbian social service and public education group (non-profit registered charity). PTS runs a gay/lesbian peer counselling and community information line: 238-1717, Monday-Friday, 7:30-10:30 pm. PTS also runs a speaker's bureau and an educational service. Call business office: 563-4818.

**Chutzpah.** Box 334, Stn Q, Toronto M4T 2M5. 489-4662. Group for Jewish gay men and lesbians.

**Committee to Defend John Damien.** 291 Ontario St, Apt 6, M5A 2V8. 925-6729.

**Couples Growth Group.** MCC. Open to gay and lesbian couples in a committed relationship. Every other Fri at 8 pm. 536-2848.

**Dignity/Toronto.** Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.

**Federation of American and Canadian Transsexuals (FACT) - Toronto.** 519 Church St Community Centre, M4Y 2C9. 598-0433.

**40 Plus GP.** Group for older gays. Meeting at the 519 Church St Community Centre second and fourth Mondays of each month (except holidays) at 7:30 pm.

**Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 663-4792.

**Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6.

**Gay Association of Maritimers in Toronto.** 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto.

**Gaycare Toronto.** c/o 519 Church St Community Centre, M4Y 2C9. Phone: 243-5494, 7-10 pm, seven days a week. Free face-to-face counselling service, Thursdays 7-10 pm.

## Peterborough

**Area code: 705**

**Gays and Lesbians at Trent and Peterborough.** Box 2467, K9J 7Y8.

## Stratford

**Area code: 519**

**Festival Horizons.** Info on theatre, restaurants and lodgings. Box 432, N5A 6T3.

## Sudbury

**Area code: 705**

**Sudbury All Gay Alliance.** Box 1092, Stn B, Sudbury, ON P3E 4S6. Phone: 674-3002. Tues. 7 pm-10 pm.

## Thunder Bay

**Area code: 807**

**Gays of Thunder Bay.** Suite 7, 214 Red River Rd., PTB 1A6. 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Sun. Dances held monthly.

**Northern Women's Centre.** 69 Court St N, P7A 4T7. 345-7802.

## Toronto

**Area code: 416**

**AIDS Committee of Toronto.** Box 55, Stn F, M4Y 2L4. 926-1626, Mon-Fri, 9 am-5 pm. Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS and PLS, including separate discussion groups for people diagnosed with AIDS and PLS.

**Affirmation.** a support group for gay and lesbian Mormons and their friends. For information, write Drawer E622, Box 7289, Stn A, M5W 1X9.

**Alcoholics Anonymous.** Lesbian/gay fellowships. 964-3962.

**Association of Gay Social Workers.** c/o 906-55 Isabella St, M4Y 1M8. Social work students also welcome.

**AWARE.** a support group for gay men and lesbians from Christian Reformed Churches, and their friends. Write c/o MCCT, 730 Bathurst St, Box K, Toronto, M5S 2R4. 925-0690.

**Cabbagetown Group Softball League.** Box 1113, Stn F, M4Y 2T8.

**Branching Out.** Lesbian culture resource centre. Box 141, 2 Bloor St W, Ste 100-99, M4W 3E2.

**Canadian Unitarian Universalists for Lesbian and Gay Concerns (CUULGC).** A support group for gay men and lesbians within Unitarian Universalist churches. c/o Canadian Unitarian Council, 175 St Clair Ave W, M4Y 1P7.

**Christos Metropolitan Community Church.** Box 1193, Stn F, M4Y 2T8. 968-7423. Christian church with special outreach to gay community, working in association with Gaycare Toronto.

**Chutzpah.** Box 334, Stn Q, Toronto M4T 2M5. 489-4662. Group for Jewish gay men and lesbians.

**Committee to Defend John Damien.** 291 Ontario St, Apt 6, M5A 2V8. 925-6729.

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**Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6.

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**Gaycare Toronto.** c/o 519 Church St Community Centre, M4Y 2C9. Phone: 243-5494, 7-10 pm, seven days a week. Free face-to-face counselling service, Thursdays 7-10 pm.

**Gay Christian Counselling Service.** Professional counselling, individual and couple, for gay men, lesbians and families of gays. Metropolitan Community Church of Toronto. For appt: 536-2848.

**Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.

**Gay Community Calendar.** Call 923-GAYS (923-4297). Box 8, Adelaide St Stn, MSC 2H8. 24-hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.

**Gay Community Dance Committee (GCDC).** Box 5794, Stn A, M5W 1P2. Organizes community fund-raising dances.

**Gay Courtwatch.** Room 337, Old City Hall (Queen and Bay). 362-6928. Monitors gay-related cases and provides legal assistance.

**Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. Phone: 364-4164, Mon-Fri, 7-10 pm.

**Gay Liberation Against the Right Everywhere (GLARE).** Box 793, Stn Q, M4T 2N7.

**Gay Self-Defence Group.** 215 Danforth Ave, N° 4, M4K 1N2. 466-6020. Organizes courses in self-defence in and out of Toronto.

**Gays and Lesbians at U of T.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info: Chris (964-0701) or Eldon (927-8866).

**Gays and Lesbians in Health Care.** Box 6973, Stn A, M5W 1X7. 920-GLHC. Gay men and lesbians working and training in health-care delivery and research.

**Glad Day Bookshop.** 598A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6; Sun 12-6.

**Glad Day Defence Fund.** 598A Yonge St, 2nd fl, M5Y 2A6. 961-4161.

**Hassle-Free Clinic - Men.** 556 Church St, 2nd fl, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD info, testing and treatment. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.

**Hassle-Free Clinic - Women.** 556 Church St, 2nd fl, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD info, testing and treatment. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.

**International Gay Association (Toronto).** c/o Toronto Gay Community Council (see below).

**International Women's Day Committee.** Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist-feminist organization.

**Judy Garland Memorial Bowling League.** Info: bulletin boards in bars, or write c/o the Toronto Sports Alliance



# AIDS forecast queried

*New analysis predicts fewer cases, triggers fears of indifference*

A new analysis of recorded AIDS cases suggests that there will be only about one-tenth as many cases by the end of the decade as earlier forecasts suggested.

Using figures provided by the Laboratory Center for Disease Control (LCDC), the agency which monitors the incidence of AIDS in Canada, a University of Western Ontario (UWO) statistician predicts that by 1989, about 2,000 Canadians will have been diagnosed with AIDS. Last year, the LCDC predicted 20,000 cases by 1989, using then-current trends.

**“There’s a real problem with saying we’re only going to have 2,000 cases — it leads people to believe that AIDS is less of a problem”**

Dr Ian MacNeill, chairman of the UWO Department of Statistical and Actuarial Sciences, says his analysis shows the incidence of new cases levelling off to about 500 a year by 1989. His specific predictions for new cases in the second half of the decade go as follows: 1985 — 261; 1986 — 375; 1987 — 443; 1988 — 474; 1989 — 486.

The LCDC had anticipated a continued exponential increase in new cases, leading to this forecast: 1985 — 331; 1986 — 878; 1987 — 2,326; 1988 — 6,165; 1989 — 16,337.

According to the LCDC, the actual incidence of new cases so far is: 1980 — 2; 1981 — 7; 1982 — 19; 1983 — 55; 1984 — 134; 1985 — 274.

Dr Alistair Clayton, LCDC director-general, explained that his agency’s figures had been issued in response to inquiries about what might happen if the rapid increase in cases in the years 1983-5 continued unchecked. He also noted that MacNeill’s analysis did not allow for the possibility that AIDS might break out of current high-risk groups into other sectors of the population.

Clayton cautioned: “This must not lull us into a false sense of security. If we don’t do something about education, we’re going to have the disease growing.”

In an interview with *TBP*, MacNeill suggested that spotty recording of AIDS, when the disease was new and unfamiliar to doctors, might have produced an illusion of a sudden steep increase in the number of cases once the disease began to be more accurately monitored. He acknowledged that “one of the assumptions underlying (my) analysis is that there is not going to be a dramatic shift to a new population.”

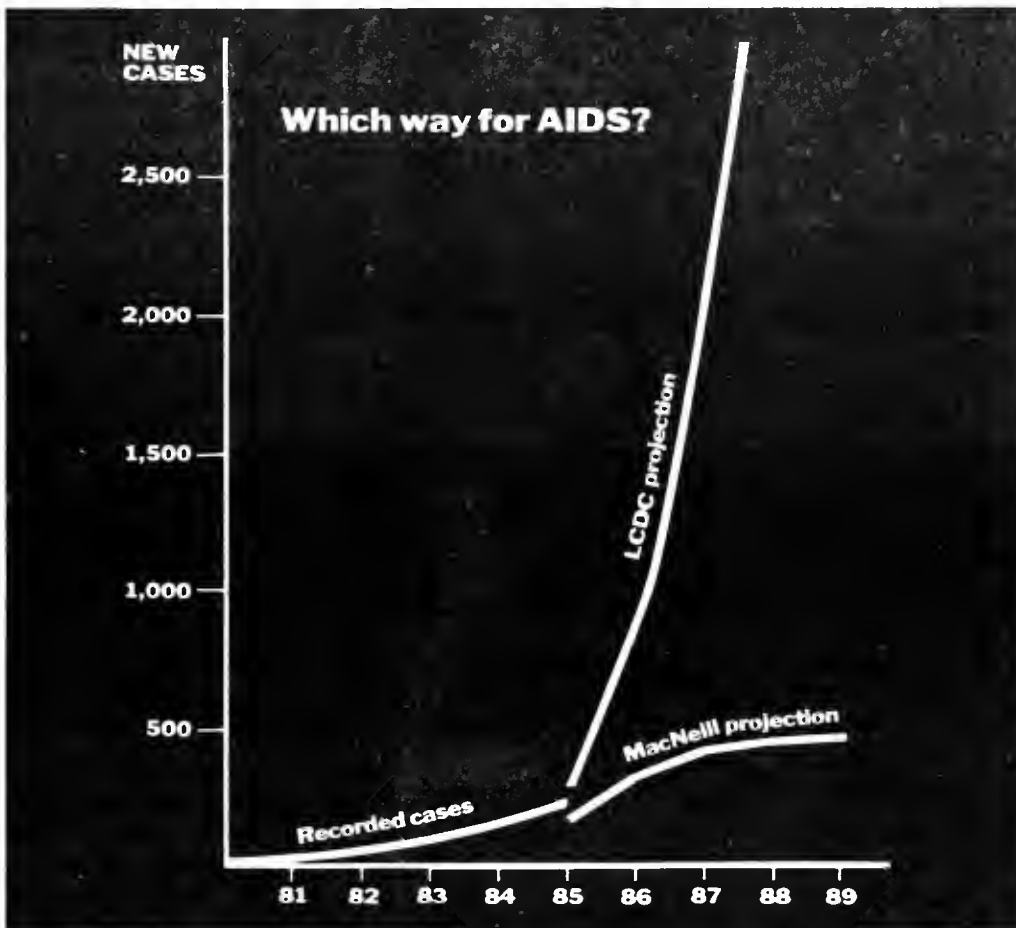
Bob Tivey of AIDS Vancouver said his organization is working with an estimate of 10,000 cases by the end of the decade. Tivey said there is evidence in Vancouver that the disease is breaking into new populations and he cited intravenous drug-users, a sector which has not been so far an important high-risk group in Canada.

“There’s a real problem with saying we’re only going to have 2,000 cases,” said Tivey. “It leads people to believe that AIDS is far less of a problem.”

Tivey scoffed at the suggestion that the decline in the rate of spread of AIDS is due in part to public education about the disease. “What public education?” he asked. “Just two of the dozen or so AIDS organizations in this country have any funding. I don’t call that public education.”

Phil Shaw of the AIDS Committee of Toronto was also concerned about the effects of the new projections on public awareness: “This is good news, but it should not be seen as a reason to flag in the fight, either in terms of funding or personal practices.”

Ken Popert ●



## You can get more information and advice about AIDS by calling the following community sources:

**St John's:** AIDS Information Committee, c/o Wally Upward.....(709) 579-6143  
**Halifax:** Metro Area Committee on AIDS, c/o Gayline.....(902) 423-1389  
**Montreal:** AIDS Resource Committee/Association des ressources montréalaises sur le SIDA.....(514) 933-2395  
 Comité SIDA aide Montréal.....(514) 282-9888  
**Ottawa:** AIDS Committee of Ottawa, c/o Gayline.....(613) 238-1717  
**Toronto:** AIDS Committee of Toronto.....(416) 926-1626  
 AIDS Information Line, for a recorded message.....(416) 924-5200  
**Kitchener/Waterloo:** AIDS Committee of Cambridge-Kitchener-Waterloo, c/o Bill Allen.....(519) 749-0977  
**London:** AIDS Committee of London, c/o Richard Hudler.....(519) 663-2069  
**Windsor:** AIDS Committee of Windsor.....(519) 256-4244  
**Regina:** AIDS Regina.....(306) 522-4522  
**Edmonton:** Edmonton AIDS Network.....(403) 426-1516  
**Calgary:** AIDS Calgary.....(403) 228-2437  
**Vancouver:** AIDS Vancouver.....(604) 687-2437  
**Victoria:** AIDS Vancouver Island.....(604) 384-4554

**The most important way gay men can slow the spread of AIDS is to use a condom when assfucking**

## RESPONSE

Agreement was reached on a number of AIDS-related issues February 26 at a joint meeting of the newly formed Canadian Urban Medical Officers of Health organization and the National Advisory Committee on AIDS.

According to a report in the *Canada Diseases Weekly Report*, the participants agreed that

- Food service workers known to be infected with the AIDS-linked virus need not be restricted from work unless they show signs of another disease for which any worker would be restricted;
- The tracing of sexual contacts of those infected with the virus is not justified in current circumstances;
- School children infected with the virus should remain in school unless there are individual circumstances justifying exclusion;

- Every attempt should be made to use bath-houses to educate patrons about safe sex before considering their closure;
- People infected with the virus and members of high-risk groups should avoid tattooing, electrolysis and ear-piercing;
- Condoms should be made available for sale to prisoners;
- The embalming of individuals who have died of AIDS poses no special health threat to morticians and open-casket ceremonies should be permitted.

The meeting also established a number of research priorities which included the study of co-factors in the development of AIDS in gay men, the study of condom breakage rates during anal intercourse and the monitoring of the effects of safe sex education. KP ●

## THE TEST

An organization that advises doctors on the avoidance of malpractice suits is telling its members they should for their own protection obtain the informed consent of patients before administering a test for antibodies to the virus believed to trigger AIDS.

In a letter to a Toronto doctor, dated February 6, Dr F Norman Brown of the Canadian Medical Protective Association (CMPA) warned: “We have reached the conclusion that so wide-ranging are the implications of a positive result that patients should indeed provide their informed consent before the test is done.” Brown suggested “some form of information pamphlet explaining the nature and purpose of the test, what information it may provide, and perhaps more important, what information it may not provide.” He also advised that patients be told that test results will not be released without their permission “unless required by law.”

Brown told *TBP* that the CMPA has approximately 40,000 members and that its policy on AIDS-related antibody tests is provided only to members who make individual inquiries. He confirmed that, in addition to the inquiry that prompted his February 6 letter, there had been at least one earlier inquiry. KP ●

## NUMBERS

As of April 7, the Laboratory Centre for Disease Control (LCDC) in Ottawa had recorded a total of 507 adult cases of Acquired Immunodeficiency Syndrome (AIDS) in Canada. This compares with a total of 492 cases this past March 10 and a total of 204 cases a year ago.

LCDC figures may lag behind local provincial statistics because of delays in diagnosis and reporting.

The current Canadian adult total of 507 cases breaks down as follows:

	Total	Gay or bisexual	
		Cases	Living
Canada	507	408	224
ON	207	189	102
QC	158	88	47
BC	103	97	56
AB	26	24	12
NS	6	5	3
SK	4	4	3
MB	1	1	1
NB	2	0	0

No cases are reported in Newfoundland, Prince Edward Island or the Territories.



## Brome

**The Capables.** Support group for bisexual men. Contact through Gay Info in Montreal.

## Charlevoix

**Area code: 418**

**Association pour les droits des gais de Charlevoix.** CP 724, Clermont, G0T 1C0. 439-2080.

## Hull

**Area code: 819**

**Association gaie de l'ouest québécois.** CP 1215, succ B, J8X 3X7. 778-1737.

## Lennoxville

**Area code: 819**

**Students Against Homophobia.** Box 15, Bishop's University, J1M 1Z7.

**La Différence.** Tuesday nights, 830 Père-Franciscaire.

## Montreal

**Area code: 514**

**Affirm/Affirmer.** a/s United Theological College, 3521 University, H3A 2A9. Gays in the United Church.

**Aide aux transsexuels du Québec (ATQ).** CP 363, Succ C, H2L 4K3. 259-4990 (Marcelle).

**Aime-toi (AA).** 6518, rue St-Vallier, H2S 2P7. 524-5821. For gay and lesbian alcoholics.

**Alpha-Kiri.** Alternative aux bars. 933-2395.

**Antenne Rose.** culture homosexuelle, lundi 16h30, Radio Centre-ville (102.3 MF).

**Approche sécurisante des polytoxiques anonymes (ASPA).** 305 Lagachetière, salle 1510, métro Champ-de-Mars. 324-6662.

**Archives gais du Québec.** CP 395, Succ Place du Parc, H2W 2N9.

**Association communautaire homosexuelle de l'Université de Montréal (ACHUM).** a/s FAECUM, Pavillon des sciences sociales, 3200, Jean-Brillat, H3T 1N8. 343-5988.

**Association des lesbiennes et gais de l'Université de Québec à Montréal (ALGU-QAM).** CP 8888, Succ A, H3C 3P8.

**Association des pères gais de Montréal.** CP 667, Succ N, H2X 3M4. 932-0061.

**Association des ressources Montréalaises sur le SIDA.** CP 1144, Succ H, H3G 1L1.

**Association homophile de Montréal/Gay Montreal Association (AHM/GMA).** CP 1164, Succ H, H3G 2N1. 933-2395. Services et filiales:

Alpha Kira (fraternité en alternative aux bars), MARC/ARMS, Gay Info, Parents et familles de gai-e-s, Traverses à Montréal

**Association pour les droits des gais du Québec (ADGQ).** CP 29, succ C, H2L 4J7. Office: 263 est rue St-Catherine. 843-8671.

Mon-Fri, 7-10 pm.

**Association des bonnes gens sourdes.** CP 764, succ R, H2J 3M4

**Atelier de théâtre gai.** Cegep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

**Aube-épine.** librairie des femmes, 4050, St-André, 524-9890.

**Les capables.** groupe d'appui pour bisexuels, CP 966, Succ H, H3G 2M9. 933-2395.

**Clinique lesbienne.** centre de santé des femmes du quartier, 16, est St-Joseph, H2T 1G8. 842-8903.

**Le Collectif du triangle rose.** a/s Librairie l'Androgyne, 3642 boul St-Laurent, H2X 2V4. 842-4765. **La coalition** (formerly RAGLAM), Box 936, Stn H, H3G 5M9.

**Com'femme.** loisirs, lesbiennes seulement; 277-2464.

**Comité des gais et lesbiennes de Montmorency (CGLM).** 475 boul de l'Avenir, Laval, H7N 5H9.

**Comité gai-e du Cégep du Vieux-Montreal.** 255 est, Ontario, H2X 3M8. Mon, 6 pm.

**Communauté homophile chrétienne.** Centre Newman, 3484 rue Peel, H3A 1W8. 382-8467. For Catholics.

**Contact-t-nous.** 861-6753. Venereal disease treatment.

**Côte à Côte.** gay couples group. c/o Gay Info.

**Counselling-ADGQ.** travailleur social au local les mardi, jeudi et vendredi, 843-8671 pour rendez-vous.

**Croissante.** Groupe de mères lesbiennes. CP 222, Succ Delormier, H2H 2N6. Carole: 524-1040 (lundi).

**Dignity Montréal Dignité.** Newman Centre, 3484 Peel St. 392-6711. Mailing: Box 1045, Stn H, Montreal. For gay and lesbian Catholics and friends. Mon 7:30pm.

**Divan-jasseur.** Café-recontre, informations et références. 263 Ste-Catherine est, 2 étage. 843-8671.

**Eglise communautaire métropolitaine Montréal (MCC).** CP 619, Tour de la Bourse, H4Z 1J8. 525-7109 (Réal Murray, pasteur).

**L'envol.** réunion AA pour femmes seulement; 454, est Laurier (dimanche matin, 11h).

**Fédération canadienne des transsexuels pour le Québec.** 16 rue Viau, Vaudreuil J7V 1A7.

**Fédération pour l'avancement de la condition transsexuelle (FACT).** a/s Ms Fisher, CP 293, Côte-des-Neiges, H3S 2S6.

**Femmes gais de McGill.** 3480, rue McTavish, H3A 1X9. 392-8920.

**Friends of Affirm.** gais et lesbiennes de l'Eglise Unie, 3521, University, H3A 2A9. 933-2395 (Gay Info).

**Gai écoute (hommes).** 7 days/week, 7-11 pm. 843-5652.

**Gay Fathers of Montreal.** c/o Gay Info.

**Gay Health Clinic.** Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. 842-8576.

General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

**Gay Info.** CP 1164, succ H, H3G 2N1. 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.

Counselling and information.

**Gay Physicians of Montreal/Les médecins gai(e)s de Montréal.** a/s 2151, rue Lincoln, N° 20, H2H 1J2.

**Gay and Lesbian Social Services.** 5 rue Weredale Pk, Westmount H3Z 1Y5. 937-9581.

**Gayline.** 931-8668. Info and counselling for gays and lesbians.

**Gays and Lesbians of McGill (GALOM).** 3480, McTavish, local 417, H3A 1X9. 392-8912.

**Gays in General/Gai-e-s en général (GileG).** CP 2121, Dorval H9S 3K9. 933-2395 (Gay Info).

**Le Goéland (AA).** 4652 rue Jeanne-Mance. 728-3228. For lesbian and gay alcoholics.

**Groupe de discussion du mercredi.** 5 Weredale Park, 6 étage, Westmount, H3Z 1Y5.

**Identification.** réunion AA, pour femmes seulement, 454, est Laurier (vendredi, 20h30).

**Integrity: Gay Anglicans and their friends.** Box 562, Verdun H4G 3E4. 766-9623.

**Jeunesse Lambda Youth.** gais, lesbiennes et bisexuel-le-s de 25 ans et moins, CP 572, Succ VMR, Ville Mont-Royal H3P 3C5. Call 933-2395 (Gay Info).

**La clé d'or.** Alcooliques anonymes pour gais. 1435 City Counsellors.

**La coalition.** Groupe de gais et lesbiennes de Montréal. CP 936, Succ H, H3G 2M9.

**Lascar.** (ligue d'action sportive et culturelle). Yvon: 522-7098.

**Lesbian and Gay Friends of Concordia.** 2020 Mackay St (P-Annex), Room 102. 848-7414.

**Librairie l'Androgyne.** 3642 boul St Laurent, 2nd fl, H2X 2V4. 842-4765.

**Ligue d'action sportive et culturelle (LASCAR).** 522-7098 (Yvon).

**Ligue Lambda.** association sportive, CP 701, Succ N, H2X 2N2. 931-2892 ou 274-2747 (Réal), 287-9694 (Claude).

**Live and Let Live.** Alcoholics Anonymous group for gay men and women. Tues, 7:30 pm, Rm 210, 5 Weredale Park.

**Matrix.** émission de femmes anglophones, CINQ-MF (102.3), vendredi soir 22h30 à 23h et samedi matin de 10h30 à 11h30.

**Montreal AIDS Resources Committee/Association des ressources Montréalaises sur le SIDA (MARC/ARMS).** CP 1164, Succ H, H3G 2N1. 937-7596.

**Naches (gay and lesbian Jews).** CP 298, succ H, H3G 2K8. 484-8014.

**Nouveau Parcours.** alcooliques anonymes pour gais et lesbiennes. 4495 Papineau (angle Mont-Royal).

**Parents et familles de gais/les.** 833-2395.

**Parents and Families of Gays.** c/o Gay Info.

**Sappho.** Groupe de discussion pour lesbiennes.

**Service d'intervenants sociaux.** service gratuit de consultation de l'ADGQ. 263 Ste-Catherine est, 2 étage, 843-8671.

**Service Jeunesse.** for those 25 and under, meets every Sat, 8-10 pm at 263 est, rue Ste-Catherine.

**Les sourcières.** groupe d'action de visibilité lesbienne du 8 mars, regroupement des lesbiennes juives, regroupement des lesbiennes travailleuses. CP 384, Succ La Cité, H2W 2N9.

**Tel que tu es.** alcooliques anonymes pour gais et lesbiennes. 7434 St-Hubert, métro Jean-Talon.

**Théâtre expérimental des femmes.** 5066, Clark, H2T 2T8.

**Travesties à Montréal.** support for transvestites. c/o Gay Info.

**United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec.** c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

**Vivre Gai(e) (AA).** St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. 733-0757.

**Quebec**

**Area code: 418**

**Entre-plumes.** service de correspondance pour lesbiennes. CP 9962, Ste-Foy, G1V 4C5 (envoyer une enveloppe-retour affranchie).

**Groupe gai de l'Université Laval.** CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4.

**Ligue Mardi-Gai.** 932-3386 (Jean Claude Roy).

**Relais d'espérance.** accueil et aide spirituelle. 617 Montmartre, G1N 1B3. 522-3301.

## Rouyn

**Area code: 819**

**RAHCAT.** Collège de l'Abitibi-Témiscamingue, CP 1500, J9X 5B5

## Sherbrooke

**Area code: 819**

**L'Association des gais et lesbiennes de l'Université de Sherbrooke.** 2500 Université, Centre social, J1K 2R1. 564-5013.

**L'Association pour l'épanouissement de la communauté gaie de l'Estrie (ACGE).** CP 294, J1H 5J1. 596-0147.

**Centre de renseignements et d'intervention en homosexualité.** a/s Socio-culturel, 475 Parc, Pavillon 3, J1H 5M7. 564-5013

**Elle et lui.** Tuesday nights. Ste-Famille church. 569-0147.



## Halifax

**AFFIRM.** Box 1642, B3J 2Z1. An organization for and of lesbians and gay men in the United Church.

**Civil Rights Committee.** Box 3611, Station South, B3J 3K6.

**Community Outreach Program.** Looking to contact lesbians and gays throughout Nova Scotia. Contact through Radcliffe Hall.

**Gay Alliance for Equality Inc.** Box 3611, South Stn, B3J 3K6. 454-6551.

**Gayline.** 423-1389, Box 3611, South Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.

**Live and Let Live Group.** for gay alcoholics. Phone or write GAE.

**Metro Area Committee on AIDS.** Box 1013, Stn M, B3J 2X1. 423-6814.

**Over 30's of Halifax.** Social gatherings for older gays and lesbians outside the bar scene. Mail or write GAE.

**Radcliffe Hall.** Offices of the GAE. Resource centre, meeting and workshop facilities. Call or write GAE.

**Rumours (gay community centre).** 1586 Granville St, 423-6814. Write: Box 3611, South Stn, B3J 3K6.

**Sparrow** (gay and lesbian Christians and friends), c/o Box 3611, South Stn, B3J 3K6. Meets Sun at 8 pm. 423-1389.



## Fredericton

**Fredericton Lesbians and Gays.** Box 1556, Stn A, E3B 5G2. 457-2156. Meets 2nd Wed of month.

## Moncton

**Gais et Lesbiennes de Moncton.** CP 7102, Riverview, E1B 1V0.

## Saint John

**APGHL Aids Educational Committee.** Provides information to the gay community and a liaison service to the NB Dept of Health. Box 6368, Stn A, E2L 4R8.

**Archives for the Protection of Gay History and Literature.** Box 6368, Stn A, E2L 4R8. 642-5263.

**Lesbian and Gay Organization — Saint John (LAGO-SJ).** Box 6494, Stn A, St John, E2L 4R9.

## Western NB

**Northern Lambda Nord.** Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phonenumber: (207) 896-5888.



## Provincial

**Gay Association in Newfoundland.** Box 1364, Stn C, St John's, A1C 5N5.



**Action!** Irregular publication of the Right to Privacy Committee, 730 Bathurst St, Toronto ON M5S 2R4.

**Amazones d'hier, lesbiennes d'aujourd'hui.** radical lesbian quarterly, CP 1721, Succ Place du Parc, H2W 2R7.

**Angles.** Box 2259, MPO, Vancouver BC V5B 3W2. (604) 684-6869.

**The Body Politic.** Box 7289, Stn A, Toronto ON M5W 1X9. (416) 364-6320.

**Broadside.** Box 494, Stn P, Toronto ON M5S 2T1. (416) 598-3513. Monthly feminist newspaper with substantial contributions by lesbians.

**Communiqué.** Box 990, Caribou, Maine 04736, USA.

**Fireweed.** Box 279, Stn B, Toronto ON M5T 2W2. (416) 977-8681. Feminist quarterly of politics and the arts.

**FLAGMAG.** Box 1556, Stn A, Fredericton NB E3B 5G2.

**The Gay Gleaner.** Box 1852, Edmonton AB T5J 2P2.

**Gay Phoenix.** Box 44, Stn B, Hamilton ON L8L 7T5. (416) 639-6050.

**GEM Journal.** Box 62, Brampton ON L6V 2K7.

**Gender Review.** a publication of the Foundation for the Advancement of Canadian Transsexuals (FACT), primarily of interest to male-to-female transsexuals. Box 291, Stn A, Hamilton ON L8N 3C8.

**GLOW Newsletter.** c/o Federation of Students, U of Waterloo, Waterloo ON N2L 3G1.

**GO Info.** Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa ON K1P 5W9.

**Guelph Gay Equality Newsletter.** Box 773, Guelph ON N1H 6L8.

**HALO Newsletter.** 649 Colborne Street, London ON N6A 3Z2.

**La mensuelle treize.** a lesbian paper published 5 times a year, CP 771, Succ C, Montréal, H2L 4L6.

**Metamorphosis.** a publication of interest to female-to-male transsexuals. Box 5963, Stn A, Toronto ON M5W 1P4.

**The Open Door.** rural lesbian newsletter. Northern Lesbians (Collective), RR 2, Box 50, Usk Store, Terrace BC V8G 3Z9.

**Otherwise: A Feminist Newspaper of U of T.** PO Box 857, Stn P, Toronto M5S 2Z2. (416) 656-0593.

**Perceptions.** Box 8581, Saskatoon SK S7K 6K7.

**Le petit Berdache.** bi-monthly information bulletin of ADGLQ, CP 36, Succ C, Montréal QC H2L 4J7. (514) 843-8671.

**Rencontres Gai(e)s.** Editions Homeux Enr, CP 245, Succ N, Montréal QC H2X 3M4.

**Rites.** Box 65, Stn F, Toronto ON M4Y 2L4.

**Sortie.** North America's major French-language gay publication, Le Magazine Sortie, 3961, rue St-Denis, Montréal QC H2W 2M4. (514) 286-7122.

**Target.** newsletter of the Island Gay Community Centre Society, Box 695, Stn E, Victoria BC V9W 2P9.

**Thompson Area Gay Group Newsletter.** Box 3343, Kamloops BC V2C 6B9.

**Thunder Gay.** c/o Box 2155, Thunder Bay ON.

**WKGL Newsletter.** A new gay and lesbian publication out of Nelson BC. Box 642, Nelson, BC, V1L 4K5.

**Xtral.** A free gay events publication distributed to bars, restaurants and theatres in Toronto. Box 7289, Station A, Toronto, M5W 1X9.

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# An equal piece of the Apple

*After a 15-year-campaign, New York City finally passes a bill banning discrimination on the basis of sexual orientation. Charles Phillips reports.*

**T**he longest debated piece of legislation in the history of New York passed March 20 by a 21 to 14 vote as the largely lesbian and gay audience looked on and openly cried with joy. A 15-year campaign to have the City Council enact an ordinance to prohibit discrimination on the basis of sexual orientation was finally successful. The measure was signed into law April 2.

Reflecting upon the importance of the bill, one of the participants in the all-night vigil in front of City Hall prior to the passage of the bill, David Gilbert, commented, "I grew up in bigoted Virginia. Most people in New York take it for granted that gay people are allowed the freedom to be gay. People don't understand persecution until they encounter it themselves."

The preamble to the ordinance acknowledges that discrimination against lesbian/gay people is a serious concern and puts the city on record as opposing discrimination on the basis of sexual orientation. It amends the City Administrative Code (Sec. B1-7.0) adding "sexual orientation" to the list of enumerated categories of prohibited discrimination in housing, employment and public accommodations. The city Human Rights Commission will now have the authority to investigate and mediate allegations of discrimina-

**It seems that many Council members voted against the bill for political reasons. One was overheard apologizing to a gay rights activist....**

tion based upon sexual orientation or perceived sexual orientation, and to impose remedies such as back pay or damages. Orders of the Commission may be enforced by a court, which can order a fine or jail sentence in the case of willful violations. The law protects not only homosexuals, but heterosexuals as well. As one heterosexual woman who lost her job pointed out, "It's very hard to prove you're not a lesbian."

The new law has both tangible and symbolic consequences. Explained Virginia Apuzzo, former executive director of the recently renamed National Gay and Lesbian Task Force, "You go through it for two reasons — to educate the world on our diversity and our commitment, and to get the damned thing passed." The first happened years ago; it wasn't until this March that the second goal was achieved.



**Proud to be a faggot:** Andy Humm announcing victory with (l) Joyce Hunter and Eleanor Cooper

The efforts of the lesbian/gay community to pass the bill culminated in a rally at Sheridan Square, the site of the 1969 Stonewall riots. Hundreds of lesbian women and gay men cried and danced in the streets celebrating the passage of the bill.

Those who want to come out will now ostensibly be protected from losing their jobs. Same-sex couples will in principle have the same housing rights as heterosexual couples. "This is simple justice," exclaimed Andy Humm, a spokesperson for the Coalition for Lesbian and Gay Rights. "This means that the government is on our side."

New York City was the first jurisdiction to consider a "gay rights bill." The bill was first introduced in 1971 as part of a campaign by the Gay Activist Alliance (GAA) to end police harassment in bars and gay meeting places. It was a response to the death of an illegal alien named Diego who was arrested in a gay bar, and died while in police custody. The campaign began with a leaflet entitled "No Matter How You Look At It, Diego Was Pushed."

Since then, more than 40 US cities have enacted ordinances prohibiting discrimination on the basis of sexual orientation. Many other cities, counties and states have executive orders prohibiting discrimination in public employment, however Wisconsin is the only state with comprehensive statutory protection against discrimination on the basis of sexual orientation.

Outside of the US, Quebec, Norway, France, and New South Wales (Australia) have statutes which prohibit discrimination on the basis of sexual orientation.

The issue no longer stirs up the emotions it once did. Previous debates on the bill were highly charged with emotion and heated arguments. After a vote on the bill failed in 1974, members of the GAA turned loose 22 white mice into the City Council chamber to symbolize the "cowardice" of those who voted against it. In 1983 when a

council committee refused to send the bill to the Council for a vote, a group of lesbian and gay activists refused to leave the chamber, and were arrested. But the failure of the bill in the past was not due to popular opposition to the measure, but rather the unrelenting opposition to the bill by former Majority Leader Tom Cuite, who recently retired.

Support for the bill came from unexpected sources this time. To the surprise and delight of the lesbian/gay community, Councilman Wendell Foster, who is also a Protestant minister (United Church of Christ) voted for the bill. A few days before the vote, he expressed his doubts about the bill as violating his religious beliefs and said he resented the analogy between black civil rights and gay civil rights; however at the vote, he stated that he has always been against discrimination and wasn't going to be for it today. "In the spirit of Christ I must love my homosexual brothers and sisters, even though I don't understand them."

Councilman Noach Dear, the leader of the opposition to the bill in the Council, presented the issue as one of freedom of the individual and asked "Do we want to subject landlords and employers to heavy fines and possible jail sentences because of their beliefs? Are we prepared to say there is nothing wrong with homosexuality? Are we to say that homosexuality is the equivalent of race, religion and national origin?"

It seemed that many City Council members who voted against the bill weren't personally against it, but did so for political reasons. One City Council member was overheard apologizing to a gay rights activist for voting against the bill, stating that he really wanted the bill to pass.

However, after the vote, some of those opposed to the bill threatened a petition drive to force a referendum. Lawyers for the city doubted that was legally possible. Some also spoke of challenging the ordinance in the courts, as was

successfully accomplished with "EO 50." (Executive Order 50, which required those contracting to provide goods or services with the city to agree not to discriminate on the basis of sexual orientation, was challenged in the courts by the New York Archdiocese of the Catholic Church. The New York Court of Appeals struck down the order as exceeding the authority of the Mayor.)

Vocal opposition to the bill was limited to a few religious groups, primarily the Satmar Hasidim and the Roman Catholic Church. Archbishop John Cardinal O'Connor, in a homily devoted to Roman Catholic teachings on homosexuality delivered at the Sunday mass before the passage of the bill, expressed his view that it was an "affront to Judeo-Christian values to offer legal protection to sexual behavior that was 'abnormal' and 'a sin.'"

While the Archbishop spoke, a group of Catholic clergy gathered outside the cathedral in protest. The National Coalition of American Nuns responded that the bishop's "obsession with homosexual activity was a serious perversion of Catholic Church teachings on homosexuality," and that civil and human rights, even of those whose actions fall short of traditional Catholic moral standards, could not be legitimately denied.

On March 11 the City Council held hearings on the bill. Religious opponents of the bill claimed that the legislation would force the schools to teach children that homosexuality was an acceptable alternative to heterosexual relationships. But the bill had widespread support of many civil rights organizations and acceptance within the more progressive elements of the religious community. After eight years of silence, even the *New York Times* published an editorial calling for the passage of the bill. *continued on page 22*

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A number of religious leaders at the hearings expressed views differing with Cardinal O'Connor's. Episcopal Bishop Paul Moore Jr called for the passage of the bill as "a simple and urgent matter of justice."

Rabbi Balfour Brickner of the Stephen Wise Free Synagogue was one of those from the Jewish community who spoke out in support of the bill, stating "The restoration of the American morality will not come about from denying gays and lesbians their elemental rights." He speculated that the real reason for the opposition to the bill wasn't "biblical mandates," but rather fear that such legislation might encourage an even more "permissive" society. In answer, he stated that "American

morality is best expressed by allowing freedom even to those one might like least. As a Jew, I know what dislike of the unlike can turn into."

One of the most moving speeches during the March 11 hearings was from Andy Humm who spoke about a friend, a young man named Jerry, whom he went to college with. "Jerry can't be here today to share this day with us because 10 years ago, he put a rifle to his head and pulled the trigger. He left a note. 'I'm a homosexual,' it said, 'and I cannot cope with it.' At the hospital all his father could say was 'My son's a goddamned faggot?' Well, some people in this room may think of me as a faggot. But no matter what you think of me or what you do in relation to this bill, you will never make me ashamed of who I am or how I love." ●

## Exploited for headlines

*TV crew pursued AIDS man across country, paid him to live in street*

SAN FRANCISCO — The airing of a documentary about the last days of Fabian Bridges, a black gay man suffering from AIDS, has produced a boycott of broadcasting station KQED, and protests across the USA.

The documentary, *Fabian Bridges*, was part of a Public Broadcasting System special entitled *AIDS, a National Enquiry* which was beamed across the US and Canada at the end of March. The programme implied that Bridges was a prostitute who knowingly spread AIDS to his clients. Newspaper ads for the programme asked "Should somebody have stopped this man from spreading AIDS?" and "... must we limit the rights of individuals to protect public safety?"

"I think it's an ugly, inflammatory piece of shady journalism," said Tim Wolfred, director of the San Francisco AIDS Foundation. "You have just witnessed a very exploitative type of documentary," said John Lorenzini, president of People With AIDS, after the programme.

Bridges was employed by the Harris County (Houston) Public Works department until he was diagnosed with AIDS and became too sick to work in July 1984. No nursing home in Houston was willing to care for him so he travelled to Indianapolis hoping his sisters would take him in. Both refused, claiming their husbands feared catching the disease. Bridges was living on the streets in that city when he was picked up by the police for stealing a bicycle. When jail officials learned he had AIDS, the charges were dropped and he was put on a bus for Cleveland, where his mother lived.

In Cleveland, the ill man was contacted by a film team from WCCO, a Minneapolis station producing an AIDS programme with PBS. Bridges was destitute and still living on the street since his mother and stepfather had also refused to take him in. The film crew began to follow him around and to pay him enough money to survive. When, in the course of an interview, Bridges claimed to be sexually active, the crew informed the Cleveland Health Department. Faced with headlines about a "homosexual prostitute spreading AIDS" Cleveland City Council activated its quarantine powers and attempted to detain the gay man but by then Bridges had left town to return to Houston.

Houston was in the midst of a viciously anti-gay mayoral campaign. One candidate had suggested "shooting the queers" as a measure to stop AIDS. The WCCO film crew, still paying

Bridges small sums of money so he could survive on the street, again informed officials of his presence and turned up to film the resulting furor.

Bridges was finally picked up and held without charge by Houston police until Ray Hill, a local gay activist, volunteered to take him into his home. Hill found Bridges surrounded by four police officers and more than two dozen reporters when they first met. "In the middle of all this was a frightened, lonely, hungry, tired, confused black gay man," Hill said. Bridges died less than a month later, Nov 4, 1985.

Hill confirms that Bridges had threatened to prostitute himself if he did not get help but claims that the man never acted on the threat. Bridges's genitals, rectum and much of his lower body were covered with extensive herpes sores which would have been noticed by any prospective sex partner. "I feel he could not have given it away, let



*Real life as news: Fabian Bridges*

alone sell it," said John Barnich, who also helped care for Bridges near the end.

Barnich also noted that people suffering from AIDS generally have a greatly diminished sexual drive. "What more appropriate form of denial (that he has AIDS) than to say he is still having sex and getting paid for it," Barnich reasoned. "We're not dealing with a documentary but a paid performance," Barnich said of the film team's payments to Bridges. There was a general feeling that Bridges, a desperate and lonely man, was willing to tell the film crew anything he felt they wanted to hear.

More than 100 demonstrators picketed San Francisco station KQED immediately before it aired the programme, which it did in spite of negotiations with gay community leaders. Dem-

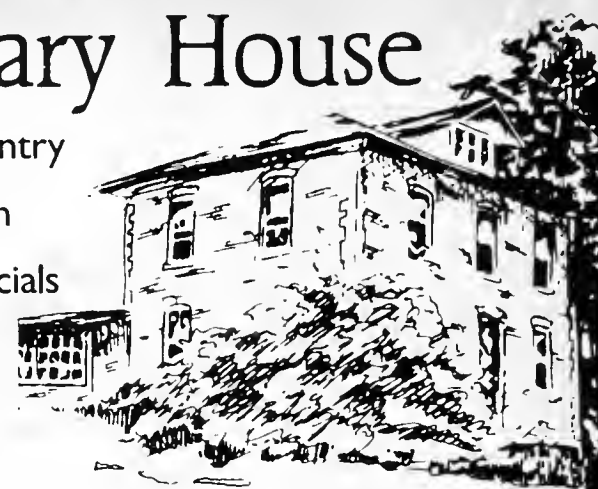
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onstrators shouted, "Take the BS out of PBS." In Houston, Ray Hill commented, "Overall the documentary reinforces every fear and myth that the most radical population of people hold against gay people and AIDS."

Most of San Francisco's lesbian and gay organizations are now backing a boycott of KQED. "Remember what we did to Coors? Remember what we did to orange juice? This is going to cost KQED millions," said Paul Boneberg of Mobilization Against AIDS.

Boneberg also demanded an investigation into PBS's broadcasting of the programme which had been denounced by journalists for ethical reasons as early as October 1985. "Was there political pressure? It (the programme) stands out so clearly for its lack of journalistic integrity. It seems to be an unusual coincidence that just last week in a *New York Times* editorial, William Buckley called for tattoos for those who test AIDS positive. And that critical legislation, dealing with quarantine and testing issues is up in Colorado, California and other states. And that Reagan is trying to eliminate \$41 million from the AIDS budget. I would hope that an investigation would prove my suspicions unjustified but I want to know." ●

## Post office admits AIDS flyer not porn

SAN FRANCISCO — Postmaster Mary Brown apologized to the Harvey Milk Lesbian and Gay Democratic Club for the actions of postal service employees who seized the safe sex brochure "Can We Talk?" from the first class mail in Caribou, Maine.

The brochure was mailed to Northern Lambda Nord in Caribou but was intercepted there by Assistant Postmaster Paul Michaud. He read it and returned it to station "O" in San Francisco without notifying Northern Lambda Nord. Michaud claimed the brochure constituted "sexually oriented advertising." Jay Hemphill, the Assistant Manager at the San Francisco station, concurred. He returned the brochure to its distributors, the Milk Club, with a notice that said in future the material must be enclosed in a sealed envelope with "warnings" on the outside that the contents are "sexually oriented advertising." This warning envelope may, in turn, be enclosed in another mailing envelope.

The Harvey Milk Club sent a letter of protest to the Postal Service, pointing out that the pamphlet contains health information, not "pornography."

"Can We Talk is not titillating, nor is it intended to be used to exploit sexuality. The brochure is meant to save lives through disseminating important health education information," the letter said.

In her letter, Brown stated that she agreed that "Can We Talk" is not pornographic and that the postal employees in Caribou and in San Francisco had acted in direct violation of regulations. She assured the Milk Club that the brochure could be mailed in its regular envelopes without any warnings and that she would work to correct the "internal problems within the Postal Service that caused this situation." ●

## AIDS-related virus found

*France, US competing for credit but the viruses may be different*

The new anti-AIDS drug Azidothymidine (AZT) appears both to block the replication of the AIDS virus and to help restore the immune system, according to a report in the March 15 issue of the British medical journal *The Lancet*.

The study reports that 15 of the 19 patients given AZT showed a remarkable increase in their circulating help-inducer T cells which are crucial to the function of the immune system. The drug was found to have minimal side effects. Nine patients complained of headaches and nausea but all experienced weight gain and improved appetite. Many of the patients who previously had continual fevers found that symptoms reduced, and advanced fungal infections of the nail-bed also cleared up. Phase 2 testing on 250 volunteers across the US has already begun.

Scientists at the US National Cancer Institute have announced the development of a technique which induces the bodies of mice and monkeys to produce antibodies which kill the AIDS virus. The technique involves injecting the animals with "sub unit" proteins from the envelope which surrounds the AIDS virus. The animals react by producing an antibody which then kills HTLV-3 virus in the test tube.

### Competing American and French researchers announced the discovery of a new relative to the AIDS virus March 26.

Dr Walter Dowdle, temporary AIDS coordinator for the Department of Health and Human Services said that if the technique works to check

the AIDS virus in chimpanzees, it would be a "major breakthrough" that could lead to a human AIDS vaccine "within a few years." Competing American and French researchers also announced the discovery of a new relative to the AIDS virus March 26. The American team at the Harvard School of Public Health which calls the new virus HTLV-4 said the new virus was related to the AIDS virus (HTLV-3) and another virus found in African green monkeys. According to the Americans, HTLV-4 was found among healthy people in Senegal. If HTLV-4 does not cause illness, although it is strikingly similar to HTLV-3, it could be of great assistance in devising a vaccine. The French team at the Pasteur Institute, however, called its virus LAV-2 and said it had been isolated in patients who already had AIDS. It is unclear whether the two viruses are the same.

The US military is considering funding a \$12.5 million research project to investigate whether AIDS can be contracted through casual contact and if so, what containment measures might be necessary. Measures considered include quarantine and the mandatory wearing of overt identification. The project flies in the face of evidence that AIDS cannot be casually transmitted. The Pentagon is presently testing all personnel for exposure to HTLV-3.

The National Coalition of Black Lesbians and Gays has received a \$20,000 grant from the United States Public Health Service to sponsor a national conference on the subject of AIDS in the Black community, to be held in Washington July 18. Although Blacks make up about 12 percent of the US population, nearly 25 percent of adult AIDS cases and 60 percent of pediatric cases are found in the Black community. ●

## Lunatic fringe moves in

*AIDS quarantine pushers on Democratic slate; voter apathy blamed*

CHICAGO — The National Democratic Policy Committee (NDPC), run by millionaire former Wall Street analyst Lyndon LaRouche, has been catapulted out of political obscurity by recent events in Illinois and California and may pose a threat to the gay community in the future.

LaRouche's movement, which was once called the National Caucus of Labor Committees, and then the US Labor Party, traces its roots to the labour committee of the Students for a Democratic Society in the late sixties. For years a little-known cult-like organization, the group's major claim to fame was its violent attacks on left wing groups which it usually denounced as part of an elaborate, science-fiction style international conspiracy. Recently however LaRouche's group has changed its name and has been jockeying for position on the fringes of an often demoralized and disorganized US Democratic Party.

Due to an internal feud among Illinois Democrats and low voter turnout in last month's primaries, candidates captured the Democratic nominations for Lieutenant Governor and Secre-

tary of State in the upcoming state elections. Adlai Stevenson, the Democratic candidate for governor, is considering running as a third party candidate rather than share the slate with the LaRouchites. A LaRouche supporter has also captured the Democratic nomination in the 40th congressional District in Orange County.

What makes the NDPC significant to gay people is their virulent homophobia. In California, LaRouche supporters have introduced an initiative which would call for a quarantine of all those who have tested positive for HTLV-3. The *Bay Area Reporter* says that one unconfirmed report credited the NDPC with gathering 195,000 signatures so far. In order to get the initiative on the ballot, 393,000 signatures must be submitted by May 22.

The LaRouche platform calls for immediate AIDS testing for all Americans and a quarantine for all who test positive, Nuremberg-style trials for suspected drug dealers, increased stockpiling of nuclear weapons and immediate dismantling of the "communist dominated" United Nations.

Gay Republican leader Bruce Decker, chair of

California Governor George Deukmejian's AIDS Advisory Committee, organized a meeting April 12 to coordinate gay opposition to the initiative. Decker says he does not want to call too much attention to the NDPC, fearing that visibility could work in their favour. But after looking at the results of the Illinois Democratic primary, he feels the NDPC is something to be taken seriously. ●

## No charges yet laid in sauna raid replay

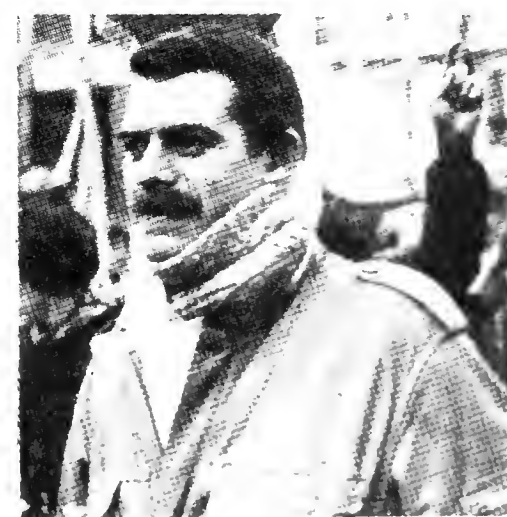
BRUSSELS — The Ides of March seem to bring particularly bad luck to the Macho Sauna in Brussels. It was raided March 15 by a squad of the Belgian State Police, on orders from the public prosecutor's office. This action occurred exactly two years after the raid which resulted in heavy fines and jail terms for the owners, Michel Vincineau and Rudi Haenan. The Macho Sauna in Antwerp, also raided in 1984, was left undisturbed this time.

When Vincineau and Haenan were acquitted in May 1985 of charges of debauchery, the saunas reopened; first as bars, but they soon returned to their former function. The public prosecutor's office appealed the acquittal, however, and the two men were found guilty.

No charges have been laid yet in connection with the latest raid, but police issued a "national tracing order" for Vincineau when he failed to appear to teach his classes at the University of Brussels March 17. It is thought that they intended to arrest him at that time. ●



**Wanted:** Haenan (above) and Vincineau



# Nkodi still without bail

Statement expected from GASA as Vaal 22 trial enters third month

JOHANNESBURG — The trial of Simon Nkodi and the Vaal 22 has entered its third month and the state once again refused to grant bail to the accused March 21.

Nkodi and 21 other anti-apartheid activists were arrested and charged with treason, subversion, and murder after widespread anti-government rioting broke out in the Transvaal in 1984. Nkodi was also active in the country's young lesbian and gay movement and founded an integrated gay men's organization in Sowetto before his arrest.

Bail had previously been denied on the grounds that the country was under a state of emergency, and the accused might cause further unrest. The government has since lifted the state of emergency but the judge accepted prosecution arguments that the security of the country is still too fragile to release the 22 activists. The Judge has also allowed the government to open up the indictment to hold the 22 responsible for unrest not only in the Transvaal but across the entire Republic which is an extraordinary step, even in South African courts.

Although the judge's pro-prosecution bias has become increasingly evident to courtroom observers, state witnesses have not produced very con-

vincing evidence to support the government's case. The prosecution intended its witnesses establish that the 22 fomented the violent protests which led to the deaths of several government-appointed local councillors. Instead, a picture of widespread corruption in the councils and simmering public resentment to their privileges emerged as a background to the rioting.

Because much of the trial has been held behind closed doors to protect the identity of government informers, the local press has not given much coverage to the proceedings. The South African gay press may finally be ready to break its silence however. Sources indicate that two articles are scheduled to appear in the next issue of *Exit*, a newspaper loosely associated with the Gay Association of South Africa (GASA), the country's principal gay organization. One will be an official explanation of GASA's failure to organize support for Nkodi, one of its most prominent black members.

GASA's failure to speak out on the Nkodi case has led to calls for its expulsion from the International Gay Association which has an official policy opposing both apartheid and racism. ●

## Terrigno trial ends with guilty verdict

LOS ANGELES — West Hollywood City Councilwoman and former mayor Valerie Terrigno was found guilty March 14 of 12 counts of embezzlement of funds totalling \$7,470.60 and one misdemeanor. She faces 110 years in prison and fines of up to \$110,000 for the felonies and an additional one year in jail and a \$1,000 fine for the misdemeanor.

After a three and a half day trial, the jury deliberated just three hours and 10 minutes before finding Terrigno guilty of misusing funds when she was executive director of the now-closed Crossroads Counselling Agency in Hollywood from April 1982 until September 1984. She resigned her position with Crossroads when she decided to seek public office.

Testimony for the prosecution and the defence conflicted over whether Terrigno used Safeway Gift Certificates purchased with money from the Federal Emergency Management Agency account to purchase food and drinks for herself and her friends. Witnesses also gave conflicting testimony about whether food was kept in the refrigerator at Crossroads for emergency use by clients and whether Terrigno used the office as her campaign headquarters after hours.

Testifying in her own defence, Terrigno admitted to mismanagement and called herself "stupid" for juggling the books in an attempt to keep the agency afloat. She denied that she ever stole anything from Crossroads however.

Terrigno, who was elected the first mayor of the newly-chartered city of West Hollywood and the first openly-lesbian mayor in the US, will retain her seat on council until April 30 when she is sentenced by US District Judge Laughlin Waters who presided over her trial. ●

## Condoms & queens at Mardi Gras

SYDNEY — Rain, which started to fall in Sydney as the 9th Gay Mardi Gras got under way February 22, in no way dampened the spirit of gayness.

In spite of stormy skies, the huge parade of gay floats and revellers took almost two hours to cover the route from the Art Gallery of New South Wales to the Showgrounds for the Mardi Gras Party. An estimated 50,000 spectators watched and applauded the participants in every conceivable form of dress and undress from a cheeky condom-shaped costume to an outrageous 15-foot-high effigy of a buxom drag queen which swayed and glided majestically along the gay way.

There were floats large and small that promoted the various facets of lesbian and gay interests

from the wheeled monstrosity of Christian Ang-Gays to the showtime extravaganza of the Pollys social group, the sporting lesbian Bobcats and the AIDS group's safe sex campaign and supportive services.

As one visiting gay activist from interState declared, "Something that has popular appeal takes off entirely of its own accord." The Mardi Gras is a gay event but the enthusiasm of the spectators has given it a kiss of life that's all its own! ●

## World News Credits

The international news was compiled by Gillian Rodgeron and Tim McCaskell from the following sources: *Bay Area Reporter* (San Francisco), *Coming Up!* (San Francisco), *Communiqué* (Caribou), *Gay News-Telegraph* (St Louis), *Montrose Voice* (Montrose), *The New York Native* (New York City), *Philadelphia Gay News* (Philadelphia), *The Washington Blade* (Washington DC), *Windy City Times* (Chicago), Casimir Elsen (Gingelom), Charles Phillips (New York), Stephen Hunt (Chicago) and Kendall Lovett (Sydney).

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photo: David Blair

# THE PROPHYLACTIC LOVER

**Here's a quiz. Consider the lives of the following three men:**

**Adam** used to go to the bars, occasionally picking men up, but he was never really satisfied with one-night stands. At a small party two years ago he met a handsome flight attendant and things clicked. A month later they were living together, lovers in a monogamous relationship that has lasted ever since.

**Bob** has a lover, too — the same one for the last 15 years. They still have great sex with each other, and long ago realized that their relationship wasn't threatened if either of them had the occasional fling with somebody else. So they do. But Bob has decided to stay away from the baths.

**Conrad**, on the other hand, loves the baths. Three or four times a month he can be found there, wearing nothing but his favourite pair of leather chaps (except in the steamroom, where it's nothing at all). He may skip one of his regular bath nights in good weather: he goes to the park instead.

Now, grab a pencil and mark your answer to this question:

**Which of these three men is most likely to get AIDS?** ☐ Adam ☐ Bob ☐ Conrad

If you didn't bother to jump up and look for a pencil — and I bet you didn't — it's probably because you suspect this is a trick question.

All right, I confess. It is.

The trick, of course, is that there's not enough information provided here for you to figure out

the answer. We know that sexual lifestyles don't cause AIDS. A virus does.

True, the virus isn't all there is to it. Not everyone infected by it gets sick, so it likely acts in combination with other factors to produce disease. But it does seem clear that the virus is *nece-*

**continued on page 27**



# The quandary of advice

*Unless you give up sex altogether, the only way to stay away from the virus behind AIDS is to have safe sex. Now, if we could just figure out what that is....*

**E**ver since we've known about AIDS, we have been trying to find ways to stop it. Most of us could invest no more than hope in the research aimed at uncovering a cause, or finding a vaccine or cure (both still a long way off) — but we soon found that all of us *could* be involved in the battle to keep the virus from spreading. It's a battle we'd all rather not have to fight; in safe-sex basic training, most of us are reluctant conscripts. But some of us, thankfully, have volunteered, building a minor industry on AIDS-prevention advice. For all of us, it's been a long and confusing campaign, facing an enemy we can't see and for a long time didn't know much about — except that it could kill us.

For a while, the common advice to "limit the number of sex partners" made some sense for gay men. The virus wasn't very widespread early on, so your chances of picking up one of the few people who carried it were small and could be made smaller still if you picked people up less often. But now, it's estimated that one in four sexually active urban gay men (and more in some places) carry the virus. Even a single pleasant fling carries a 25 percent risk of exposure. Do it again next week — or next year — and it's fifty-fifty.

You get better odds in Russian roulette than in a numbers game like this. One possible response is to stop playing altogether. But the people in the business of providing advice on how to avoid AIDS wisely concluded this would not be a popular option. So, finally, most of them threw numbers out the window, looked to what was known about how the virus is — and is not — likely to be transmitted, and started emphasizing a new invention: safe sex.

Actually, safe sex isn't all that new. Condoms in one form or another have been around for centuries, and even if they're used less often to avoid infection than to prevent babies (don't tell the Pope), their value as prophylactic devices — literally, things that help stop disease — is well-known. Even before we knew there was a virus behind AIDS we suspected there was one; suspected from epidemiological evidence that it was spread in much the same way as the virus for hepatitis B (we were partly right), and were suggesting ways to stop it, condoms included.

But the problem with safe sex as we've come to know it is that it's more complicated than that. Most of us are familiar with all those lists of do's and don't's (mostly don't's); with vague talk about "body fluids" (spit? sweat? post-nasal drip?); with the categorization of things we might like to do as risky or not risky or — most unsettlingly — *possibly* risky. We've heard the eager chat about "getting to know your partner," though not many of us figured out how to work a medical history into a seductive pick-up routine. How were we supposed to fit any of this into the erotic lives we actually lived? And how were we to give up all the delicious sucking and fucking we found so deeply satisfying but were being told might cost us our lives? We might get the catechism down by heart ("don't... don't... don't..."), we might even recite it to ourselves in bed — but would we be led into temptation nonetheless?

Ask even the most AIDS-aware gay man you

know if, in the past three or four years, he's *never* fucked or been fucked without a rubber; *never* swallowed cum; *never* rimmed a tempting bottom; *never* opened his mouth in a kiss for all the tongue he could give or get — in short, never done any of the things AIDS-prevention advice has warned us against as definitely or probably or possibly or maybe just theoretically risky. Then ask him to put away the pamphlet and tell the truth.

All right — he might be telling the truth. It's obvious that something must have changed, at least for some people. In San Francisco, the incidence of rectal gonorrhea among gay men (a good measure of the frequency of bum-fucking without a rubber) dropped out of sight by the beginning of 1985. The city's (now former) director of public health, Dr Mervyn Silverman, speaks admiringly of gay men changing their sexual habits in ways more profound than most heterosexuals might have been able to endure.

But you and I both know this endurance hasn't been universal. As awash in advice and information as we once might have been in "body fluids," many of us, I suspect, have simply given up. Given up sex altogether (still not a popular option, and vows of celibacy have a way of dissolving in desperate moments) or, more likely, given up trying to make it safe every time. (You know the routine: "I *know* I shouldn't have done it, and I felt shitty about it in the morning, but he was so *hot*..." That's when you tell somebody about it. Mostly you don't.) Some people have given up thinking about it at all.

And some of us, it seems, have given up the confusion and guilt for a single, simple answer. We've reduced our number of sex partners not to none (as the logic of the numbers game finally dictates), but to *one*, putting our faith in the myth of the prophylactic lover.

Now it's clear even that won't work. Unless they've been together for many, many years (say, since 1979) and have never had sex with anyone else, even lovers should be having safe sex with each other.

Oh god, what a pain.

But does safe sex have to be so complicated, so ambiguous, so painful? Maybe I should say more

about what I think it is.

I've helped produce a few data-packed lists of do's and don't's — just the kind of thing I was critical of a few moments ago — but I haven't really been on the front lines in the battle against AIDS. I have good friends who are, and watching them I've learned that the "business" of providing advice, as I called it, is not an easy one (and there's certainly no money in it). At best, you can take from it the hope that you're helping people you care about stay healthy, maybe even stay alive. But in day-to-day terms, it can be a frustrating and depressing affair. You spend a lot of time angry, a lot of time confused and not a little time mourning.

You also get very careful. Not about yourself, so much, but about the people you're trying to reach. You're never really sure how to translate what you know into information that will affect what those people finally end up *doing*. So you try to tell them everything you know, and hope for the best. An honourable course, and one that has the virtue of respecting other people's intelligence. What it may fail to respect, however, is their threshold of tolerance for all this information, and the fact that what they finally do, especially in sex, may have less to do with what they "know" than with what they feel, fear or desire. Sex is less and more than a matter of intelligence. You know that; who doesn't? But you may not know what to do about it.

On top of that, even what you "know" about AIDS is often a matter of supposition, theories, informed guesses — not a matter of proven facts. This is where all those qualifying words come in: probably, possibly, theoretically. Confusing? Yes. But what are you supposed to say? Things just *aren't* 100 percent certain.

Take the question of cocksucking. Now, we know semen can carry the AIDS-related virus in infectious quantities, and that the virus has to get into the bloodstream to cause an infection. We also know that some people's gums bleed, that they can have stomach ulcers and that, finally, anything you swallow can end up in your small intestine, the purpose of which is precisely to get things from your digestive tract into your blood. Knowing all this, every AIDS advice group has told us we shouldn't get cum in our mouths, and

some have said that if we do, we should spit it out.

But is the virus likely to be transmitted through bleeding gums? We don't know. If perchance it is, wouldn't swishing cum around in your mouth while trying to spit it out make contact with open cuts or sores even more likely? Maybe. If you swallow it instead, will stomach acid destroy the virus, as it does many other viruses? We don't know. (If AIDS research were controlled by people who like to suck cock, I bet we *would* know by now. But that's another story.)

What *do* we know? Not much. It's very difficult to "prove" how someone carrying the virus actually picked it up. Most of what we say about "likely" or "unlikely" modes of transmission is based on theory, and on statistics of practices reported by people known to be infected. The statistics we have so far show very little correlation between cocksucking and infection by the AIDS-related virus. Dr Martin Schechter, one of the authors of the reports which appeared in the *Canadian Medical Association Journal* last year on the Vancouver Lymphadenopathy-AIDS Study, told this magazine in January that he believes "oral sexual activity is not a major mode of transmission." Dr Rick Matthais, a member of the panel that advises AIDS-Vancouver on technical matters, said that the virus related to AIDS "is very easily killed by minor changes in pH levels" — which means that the pH level of stomach acid should destroy it.

Given all this, if you were a part of an AIDS-advice group about to put out another pamphlet, what would *you* want it to say about oral sex? Maybe you can give people some good news for a change. But keep a few things in mind: The Vancouver study is only one study, and more, perhaps more conclusive, are still in the works. The virus may be killed by stomach acid; but that doesn't say anything about whether cum is safe in your *mouth*. And even if the AIDS-related virus isn't likely to be transmitted there, what about *other* things, like cytomegalovirus or Epstein-Barr virus, which are suspected of being co-factors in the development of AIDS? (Your group also tells people rimming is dangerous, not because it's a likely way to pick up the virus causing AIDS — apparently it's not — but because rimming can transmit intestinal parasites and hepatitis, which could also be co-factors.) Your advice up to now has always said cocksucking is high-risk; your credibility is on the line, not just within your own community, but with the government officials who likely provide you with a big part of your budget.

Despite such quandaries, AIDS-advice groups have done their best to keep up with changing knowledge. The numbers game, a staple of early advice, has largely been abandoned. "Body

**"We have to find better ways to make safe sex not a special (and problem-filled) subcategory of erotic practice, but a simple, normal part of the sex lives we really live."**

Illustration: Gary Ostrom





fluids" don't find their way into many brochures these days; instead we get specifics about blood and semen as high-risk, saliva and tears as safe. (Urine, feces and vaginal secretions sometimes still rate the inevitable "maybe" of "unknown risk," though most now agree the risk is low.) And while government agencies new to the field might still tell you to "get to know your partner," experienced AIDS groups know it's useless advice. You can never "get to know" whether someone is carrying a virus he himself doesn't know about.

As for cocksucking — well, the jury is still out, and it's a good bet that most AIDS groups will continue to say that oral sex is guilty until proven innocent.

Whatever they say, the major challenge they face is not simply one of providing information. The whole point of advice is to have an *effect* — to actually change what people do. Many AIDS groups are getting more sophisticated at this, looking more carefully at why people may not heed what they "know" about AIDS, and finding better ways to make safe sex not a special (and problem-filled) subcategory of erotic practice, but a simple, normal part of the sex lives we really live.

That simplicity is what I'm after. It may be deceptive: so much is still unknown; so many co-factors may still be important, especially for those who already carry the virus; so much needs to be said, and every little piece of it might help somebody. But saying it all puts us back in the swamp of overload, where the most important things, the ones most useful to most people, can get lost.

The single, simplest, and I hope most effective, safe-sex advice I can think of is this:

### If you fuck, use a rubber.

Six words. (In Australia they've got it down to four: "No cum in bum.")

Now, I know that's not the whole story. But for many of us it's most of the story. As best we can tell, bum-fucking far outweighs any other sexual practice as the most common way for the AIDS-causing virus to get from one person to another. And condoms have been proven to stop that virus. If you're a gay man in good health, not into needle-borne drugs, and if you use a rubber when fucking with anybody — a casual pick-up, a friend, a lover, *anybody* — your risk of being infected by the virus, if you're not already, appears to be very low. Even if you already carry the virus, condoms will help prevent passing it on to anybody else, and may also help you stay healthy by avoiding the possible co-factor infections that could play a part in the development of AIDS.

Six words (or four if you want). If, out of the thousands of words of advice we're surrounded by, we know only these few — and can learn to put them into practice — we'd be a long way along the road to stopping AIDS.

Not all the way, to be sure. Just as there are no guarantees of absolute security in life, there are none in sex. Masturbation and massage are safe, but if your sexual repertoire includes anything more involved (and I'll bet it does), your life won't be risk-free unless you give up the sex you enjoy (and a lot of other enjoyable, risky things) altogether.

I doubt you'll choose celibacy if you haven't already. If you choose monogamy, do it out of love and commitment, not out of fear.

And whatever you choose (abstinence included — it may not last forever), head out to your local drugstore and plunk down your money for a pack of rubbers. Put them right beside the bed. Most of them, anyway. Save one to stick in your back pocket the next time you go out. ●



photo: David Blair

# THE PROPHYLACTIC LOVER

CONTINUED FROM PAGE 21

sary, if not sufficient, to cause AIDS.

This virus can be passed from person to person in only a few specific ways, among them a few specific sexual acts. I didn't tell you anything about Adam's, Bob's or Conrad's general state of health, whether they use needles to do drugs or, most importantly, what they do in bed — or wherever it is they do it. So you have nothing to go on.

Except appearances.

Now, let me put the question a little differently:

Which of these three men do you think most people, judging solely by appearances, *believe* runs the greatest risk of getting AIDS?

I bet you'd say Conrad — that promiscuous leather number haunting the parks and baths. Knowing no more than the few facts given about him here, most people, I suspect, would think of him as the kind of fast-lane slut who's going to get it.

And most people probably believe that Adam, blessedly secure in monogamy, is safe.

●

We know a lot about AIDS now. Not enough, certainly; we can't cure it yet, and we can't even vaccinate people against it. But we do know it takes a specific virus to start it, that that virus survives in infectious quantities in blood and semen, and that it doesn't survive long anywhere else. It has to get directly into the bloodstream to cause infection, and there aren't many ways that can happen. Blood transfusions were once a source of transmission, but now that the Red Cross is screening donations, they're no longer a problem. Pregnant women can pass the virus to unborn children; sharing contaminated drug need-

les can get it directly into the blood; and fucking (most particularly for gay men, bum-fucking) can pass it from semen to the blood. The virus is almost impossible to catch in any other way, and even in its few most likely routes of transmission, we know how it can be stopped. That's what safe sex — and especially the use of condoms — is all about.

We didn't always know these things, and the habits of thought we developed when our information was more sketchy have been hard to break, even as more facts have come to light. There are still people afraid of toilet seats, shared beers and gay waiters, none of which can pass on the AIDS-related virus (with the possible exception of the waiters, and then not over dinner). There are still parents nervous about sending their kids to school, though they're in greater danger on a yellow, seat-belt-free bus than on the playground with a child who might carry the virus. And there are still people you can throw in to a tizzy by giving them a kiss.

But mostly, there are still people who think that promiscuity, in and of itself, can kill you.

It's easy to see why many of us would still believe that. For one thing, some of the earliest AIDS-prevention advice we got told us to "limit the number of sex partners" (check "The Quandary of Advice," opposite, to see why that's not good advice any more). But more importantly, AIDS, like so many other things connected with sex, is a fact of biology turned all too readily into a lesson in morality. It's taken us a long time to understand this infection as a matter of scientific fact, but it's always been easy to grasp as a moral metaphor: AIDS is the punishment you risk for

being *bad*.

The gay movement always told us sex was good, though often without addressing our quandaries when we began to doubt that article of faith. For many of us, doubt was never far away. Sex, after all, is an encounter with another complicated human being, someone who doesn't exist solely to fulfill our erotic or romantic fantasies, and who can easily fail to. The disappointments (occasional for some of us, more regular for those whose fantasies were most demanding) could make us wonder if we weren't indeed "tired of the bars, baths and discos" — and then we were told that too much sampling of the wares in such places might kill us. Maybe we were on the wrong track all along. The media take great relish these days in telling us we were, and a few gay spokesmen have agreed, warning us it's time to "grow up" and "get responsible" (some of them having enjoyed a long, active and presumably ir-

**"AIDS is a fact of biology turned all too readily into a lesson in morality. It's been hard to understand as science, but it's always been easy to grasp as a moral metaphor: AIDS is the punishment you risk for being *bad*."**

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responsible "adolescence" of their own). And your mother knew it all along: promiscuity is bad.

If being bad is dangerous, then safety must lie in being good. And if AIDS has been cast as the final, most damning gloss on promiscuity as the model for bad, the model for good has been around in finished form for a long time: Mom and Dad and — well, if not the kids, maybe a cat, but at least a faithful Mom and Dad.

Now, there's nothing wrong with monogamy as such. It's one of the many options the variety of gay life offers us, and while it may be true that the character of modern, urban gay communities is largely shaped by the possibility — indeed, the institutionalization — of random sexual encounters, lots of monogamous couples are part of those communities. And most of them aren't playing Mom and Dad: they're as gay as anyone

**"Monogamy as a choice can work well for gay people. But as a prescription, either for social respectability or safety from disease, it can lose it's appeal."**

in their perceptions of life, their personal involvements and social activism — even in their appreciation of (if not their designs on) the wonderful sexiness of people who aren't their lovers.

(One does wonder, though, about those Manhattan gay men who, the *New York Times* reported on February 11, are pairing up and moving to nice house on streets with names like Sleepy Hollow Lane in Plainfield, New Jersey. A New York real-estate agent who caters to such suburb-bound "guppies" said, "They are simply nice people who want a nice life, a straight life, the life their parents had." Lesbian author Jane Rule, who was born in Plainfield, must be amused at this turn of events, though I suspect she'd be less amused that almost none of the newly domesticated homosexuals the *Times* interviewed in her old home town chose to divulge their last names.)

Monogamy as a choice — which of course implies the freedom to choose otherwise — can work well for gay people. But as a prescription, either for social respectability or for safety from disease, it can lose its appeal. Marriages held together for fear of what the neighbours might say are bad enough; imagine how poisonous life could get for two gay men who share the same bed because one or the other is afraid he might sicken and die if either of them were to sleep with anybody else.

The ultimate tragedy of such a life is that either of them might sicken and die anyway. As a prescription for avoiding AIDS, monogamy may not work at all.

Which brings us back to where we began: to Adam, Bob and Conrad.

It's a good bet that Adam and his handsome flight attendant do whatever they might want to in bed. Secure in the assumption that neither has sex with anyone else, they probably think that nasty viruses will never be part of what they share with each other. At least not deadly ones

Roger Bakeman, a psychologist who teaches at Georgia State University in Atlanta, recently polled the members of a large gay group there about their knowledge — and practice — of safe sex. Most of those who answered, he found, were well aware of the kinds of sexual activity that might help transmit the virus behind AIDS. Many regularly took steps to avoid it. But the people least likely to do so — that is, the people most likely to have unsafe sex — were gay men who had lovers. "Apparently," he said, "many of my respondents think that having a lover is prophylactic, when actually only having a prophylactic is prophylactic."

If these men are monogamous, why should they have to bother about prophylactics?

Well, first, because their monogamy may not be as secure as they might like to think. In the TV movie *An Early Frost*, the lead character is baffled when he develops AIDS. After all, he's got a lover and they don't fuck around — or so he thought. In a dramatic confession scene, his lover admits to a single indiscretion — and is immediately sent packing.

Now what about Adam's handsome flight attendant? Does he, when booked on duty to Rome, give in to temptation and do as equally handsome Romans (not to mention flight attendants) are inclined to do? And if he does, will he tell Adam? Rules, especially rules about sex, are a rich breeding ground for hypocrisy. And, chances are, the more Adam's and his lover's rules are based on fear of AIDS, the less likely our cute fly-boy is to tell the whole truth about how he spends his time on those two-day stop-overs.

But this is entirely too cynical, no? The truth is that while Adam is at home curled up with no more than a good book, his lover is seeing no more of Rome than the Colosseum — and that only by day. They're honourable men, after all, and besides, they're madly in love. They don't need anyone for sex but each other.

Unfortunately, for exposure to the virus, they also don't need anyone but each other. Either of them might have carried it with him quite inno-

cently into their relationship.

The virus related to AIDS can live in the body for a long time without causing disease. Some people with AIDS are known to have carried it for as long as five years before they showed any symptoms. In fact, chances are good that if you pick up the virus it will never make you sick at all, and you'll never know you've got it. But all through this time you *can* pass it on to someone else — as Adam and his lover could be doing in their perfectly monogamous but otherwise unguarded sex. They may have found bliss, but they haven't found safety from disease unless they're taking rubbers with them to bed.

Bob and his lover don't have to worry about having picked up the virus before they met: it's almost impossible that they could have run into it 15 years ago. If they'd been monogamous ever since, they'd be home free doing whatever they might like with each other. But it's a little late for that now, and has been for some time. Bob may think that giving up the baths (if not other men) is a sensible precaution, but he's judging by the respectability of appearances rather than the facts of disease. It doesn't matter to a virus *where* you have sex. It matters what you *do*.

If Conrad knows this, he's just as safe at the baths and in the parks as he would be in the bridal suite at the Ritz-Carlton — if the Ritz provided condoms. Many baths now do, and most of them are good places to find not only safe-sex advice, but also the kind of peer support that could help you figure out how to put it into practice.

In an excellent article called "Policing the Libido" in the December 3, 1985 issue of *The Village Voice*, Darrell Yates Rist reported that at the St Mark's baths in New York, you couldn't get past the cashier's window without being given a package with a rubber in it, a safe-sex brochure — and an oath you had to sign, saying you'd read the advice, understood it and would abide by it while you were there. The Gay Men's Health Crisis, the city's major AIDS action group, held regular safe-sex meetings at the St Mark's, and at one of them a young married man told Rist:

"This is where I found out everything on AIDS. Sometimes I'd meet a gay guy who knew a lot. You know, he wouldn't do some things and I'd ask why. But before I found this place, it was the streets. I'd pick up guys in Queens. None of us knew anything."

The St Mark's baths is now closed, by court order. Ostensibly to help prevent AIDS. That young married man is probably back on the streets in Queens.

Or he's in the parks, a venue much harder to close (though heaven knows police everywhere have tried), and much harder to set up safe-sex seminars in, too (I don't think anybody's tried that). Yet even in the parks, that man, knowing what he now knows, is potentially safer (at least from AIDS) than he might have been before in the warm bed of some man who thinks that viruses travel only in places like the baths, and not in his own bedroom.

Parks, washrooms and other such tentative locales are not easy places in which to settle into a nice, long fuck. It can be done (and you can use a condom there as easily as anywhere else), but where people are wary of interruption, hand-jobs and blow-jobs are more common. The first are completely safe: mutual masturbation cannot transmit the virus. As for the second, well, there's some confusion (see "The Quandary of Advice"). But neither is at all as risky as bum-fucking without a rubber, no matter where you do it or with whom.

Conrad, whatever else he might know, probably isn't lulled by the false notion that sex is safe if done in a "respectable" place with a "respectable" person. Of our three men, he might be the first to realize that avoiding viruses isn't a matter of social conventions. It's a matter of staying smart.

Of course, Adam and Bob could be smart, too. And if they all are, none of these three men is likely to meet the virus that causes AIDS.

So let's go back to that quiz, this time without the the trick question and the impossible multiple-choice answer.

**Which of these three men is most likely to get AIDS?**

**None of them — if they have safe sex.**

If Conrad picks up his rubbers at the door of the baths, and takes them with him to the park, too, he's safer than his reputation might have led us to believe.

If Bob knows that a condo is not a condom, and that he should be using prophylactics when fucking with anybody — including his lover — he's not likely to run into the virus.

And if Adam knows that his lover is not an insurance policy — but the pack of safes they keep by the bed is — their relationship could be a long and healthy one.

A lover is not a rubber. But a lover — or anybody you care enough to have sex with — is certainly *worth* a rubber. ●

*My thanks to:*

Dennis Altman, who, at the International Gay Association conference in Toronto last July, first helped me clarify my thoughts on the need to disentangle AIDS and promiscuity.

Roger Bakeman, for sharing his research and inspiring the title of this article.

Ed Jackson, for useful editorial advice.

Kevin Orr, for a friendship that can include passionate and much valued criticism.

Needless to say, responsibility for the opinions expressed in this article rests with none of these people, but with me.



Photo: David Blair



*Listening to Cris Williamson, writer Rob Joyce felt the presence of a very "old soul"*

# Sweet songs, strong words

Singer Cris Williamson in live concert exudes the same charisma and electricity Elvis Presley radiated in his early prime. She has an identical sensuous connection with her predominantly female following. Just as Elvis rocked the house wherever he played, she ignites a storm in her audiences. They cling to her every gesture as they witness something very rare.

Polite Vancouverites became rowdy zealots high on the moment recently as Williamson stepped on stage at the Vancouver East Cultural Centre. In an instant her confident delivery lifted the crowd to a higher plane, the same way Elvis would transform his audiences in the good old days.

The likeness may have had something to do with her red jacket, black slacks and white sneakers. Or maybe it was Williamson's rendition of "Heart To Heart" with a Presley "Jailhouse Rock" delivery. But I suspect it has more to do with the authentic connection this singer and songwriter has made with other women in her seven-record span with Olivia Records. Her classic *The Changer and the Changed* lp, which contains the treasure, "Sweet Woman," has sold in excess of 250,000 copies.

Born in the Black Hills of South Dakota, Williamson has a strong connection with the land. Her dad worked as a forest ranger. During her childhood they moved around the wilderness areas of Wyoming and Colorado. It was there through her close association with native people that she learned a deep reverence for life and nature. There she witnessed the sacred bond some humans possess with the earth around them.

That is why she agreed to come to Vancouver and do a benefit for two native rights campaigns. She wanted to take a stand for the protection of the homeland rights of natives on British Columbia's Lyell Island and Arizona's Big Mountain. Her concert helped finance the BC Haida's front lines as well as the American Navajo and Hopi Indians' battle to stop mass relocation. Their uprooting is to make way for an open pit coal mine in Arizona.

You just knew you were in the presence of a very "old soul" — an expression attributing great spiritual wisdom to the holder. After all, Williamson's reputation is such that she's frequently referred to as a "folk hero" and "teacher and spirit-raiser."

It all made sense as she announced the programme. Various singers took the stage, including BC native reclamation troubadour, David Campbell. Also, the concert included work by traditional dancers, plus an address by activist Marilyn James, an Okanagan-Chesaw Indian from eastern Washington state.

Campbell sang of his devastation as a young coastal Indian seeking a sense of himself through history books. All he found were accounts of wholesale eradication of entire native tribes by smallpox. His music searches out the positive history of his ancestry.

Then came the voice of Cris Williamson, clearer and richer than on her recordings. Is that possible? Or was I mesmerized by the spiritual sojourn I was taken on.

Guitarist and singer Tret Fure provided back-



**Williamson: A spiritual journey to success, on her own terms.**

up, along with Carrie Barton on super-funky bass. Fure is an accomplished musician, producer and engineer in her own right. Her credits include the album, *Mousetrap*, with Spencer Davis. Her own record, *Terminal Hold*, is on Olivia Records, and another is in the works. The late Lowell George of Little Feat produced her first solo recording, *Tret Fure*, in 1973.

Williamson drew from her large hit repertoire including songs about the Sioux and the Cheyenne, natives who ran to their deaths for freedom in Canada, and a song which uses an anti-native epithet as its title: "Renegade." "It's a distortion of language" she reminded everyone. "It's those calling the word that are not keeping their word." She remarked that native people's word means everything to them, unlike the paper contracts of people who want to rob their land.

"We don't have people coming to our homes saying 'move' the way natives do" she said. "We don't have the sense of sacred trust they hold in another person's verbal commitment; but we must develop that sense of trust with natives."

"In America they consider the indigenous people foreigners" she continued. "The message in my songs to them is to keep their hearts strong." No more forceful missive has been written than her lyric detailing a native dancer's determination to be free. Like Williamson's own hard-won independent spirit, the dancer's legend inspires others to pursue their own liberty.

Another of her stories centred on a native grandmother's victory in halting a tractor's destruction of her land. The grandmother seized power by laying her body down in front of the machine to protect what was hers. "Imagine the bad karma the driver would inherit if he had mowed her down."

During a backstage interview with me she spoke

of her career and her influences. Joni Mitchell, Judy Collins, Janis Joplin and Bonnie Raitt (who performed on Williamson's recent album) have been the women artists she draws most from. She didn't say so at the time, but subsequent research has uncovered a comparison to Judy Collins published in the *Los Angeles Times* and a reference in the *New York Times* to Joan Baez.

What about the influence of male artists? "Of course, I love classic Bob Dylan and Jackson Browne. They're great artists" she said. She's toured with Browne, Harry Chapin and José Feliciano. Also *The San Francisco Chronicle* declared that Williamson "delivered an emotional high that at times equalled the intensity of Bruce Springsteen."

Her recent album, *Prairie Fire*, received rave reviews in *Stereo Review* and the *Village Voice*. *Snow Angel*, her Christmas release featuring original works by contemporary women artists such as Tret Fure, ranked fourth in *The San Francisco Chronicle's* 1985 list of best holiday albums.

So why has this great music eluded mainstream popularity? Williamson had no easy answers but fired back with "I know my worth; and I always want women to know how much I appreciate their support for my music. My songs have an identity apart from me. Like children, they must make it on their own."

The Vancouver-based musicologist and award-winning broadcaster, Connie Smith, feels that Williamson "rocked the boat with *The Changer and the Changed*. Not only did the album contain songs that became anthems for women's liberation, but it also included 'Dream Child,' a very sensual lesbian love song. On the other hand, the music on this album was for everybody. 'Song Of The Soul' has been incorporated into a book of campfire songs and

was used by a group of New York nuns for a dance program."

Smith, who produced and hosts "Rubymusic" on Vancouver's CFRO radio, grew up in the same neighbourhood as Williamson. She recalls, "In a town south of the Black Hills the cowboys fought the Indians every Saturday night. Cris has brought home to me convictions which began in childhood when I saw first-hand what was being done to native peoples."

"Cris has always been a controversial figure in women's music" Smith added "because she refuses to be categorized as a women's music musician. She insists that her music is for everyone and she remains independent of all political structures. She also identifies with causes which are not immediately seen as feminist or women-related."

Williamson makes no bones about it. She wants more airplay so that her music can reach a larger audience. She'll keep plugging away but finds solace in the current triumphs of Aretha Franklin and Tina Turner. "I'm so happy for them. They're women in their forties, and they keep at it. When your life settles into a place where you're ready to give your best, there is no stopping that energy" she said. "I take inspiration from these people." As for "Sisters Are Doin It For Themselves," the Aretha Franklin/Annie Lennox collaboration many radio stations call "too strident" for pop radio, she "loves it" and thinks it's "powerful."

Women have a rough road in the music industry. Few people realize that even superstars like Aretha are denied creative input into their albums. (In the liner notes of *Who's Zoomin' Who* Franklin thanks Arista's Clive Davis with tongue-in-cheek for "having the good taste in letting me produce two sides of my own." Two other original compositions were removed from the album.)

At least these are problems Cris Williamson will not ever have to face at Olivia Records. She is credited with seeding the idea for the women-only recording company in 1972 when she suggested to a group of fellow artists that they form their own record label. Olivia Records's success is now history, and the label is able to boast such luminaries as Meg Christian, Linda Tillery and Mary Watkins among its artists. It is the most successful independent recording label on the west coast. In 1982 the company celebrated its tenth anniversary with a commemorative concert at Carnegie Hall, resulting in a double live album, *MEG/CRIS at Carnegie Hall*.

That landmark concert proved to Williamson that the dream she and other women set out to achieve had become a reality. They had established a viable alternative, and had produced women's music on their own terms. "We have lasted beyond a lot of other people's hopes and dreams" she said. "It was so powerful re-uniting with all the stars and incredible talents that have passed through these venerable halls."

Williamson's present goal is to record Tret Fure's second Olivia album. Then she will "find some land, build a house, ride horses and be happy." ●

*Rob Joyce is a Vancouver writer, gay liberationist, and Aretha Franklin enthusiast.*

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Jeffrey Weeks's radical pluralism stakes out the middle ground in the discourse on sex

# Another way of thinking

*Sexuality and its Discontents. Meanings, Myths and Modern Sexualities* by Jeffrey Weeks. Oxford University Press, 1985.

Jim Monk •

From Karl Ulrichs to Dr Ruth, sexologists have told us why we do the things we do, and where each of us fits into the great sexual scheme of things. Underlying almost all of their explanations can be found a consistent pattern, a belief in an essential nature or fundamental basis, usually biological, from which both "normal" and "deviant" sexuality develop. This reliance on nature, like all matters of faith, has been neither proved nor disproved, but allows the sexologist to speak authoritatively when drawing the line, *ie* defining the norm.

*Sexuality and its Discontents* is a history of the concept of sexuality, a critical review of the sex researchers, reformers and rebels who have sought to uncover the true meanings of pleasure and desire. It's a history of how sex has been thought about over the past century, and how those thoughts have influenced the political struggles over what is, and what is not, acceptable behaviour.

As with the previous two books in this "unplanned" trilogy, *Coming Out* and *Sex, Politics and Society*, Jeffrey Weeks has written a scholarly work that is enjoyable to read and highly instructive. Weeks challenges his readers without confounding them, a pleasant change from the often deliberately obscure writing which is the tradition in the erotic sciences.

**Radical pluralism attempts to go beyond the liberal vs libertarian framework. Its aim is to provide guidelines for decisions rather than new absolute values.**

Sex theories have changed and the alleged norms have been shifted enormously over the decades, responding not only to increased information from research but to political and economic changes in society as well. Weeks describes four trends that have profoundly affected modern sexuality. The most obvious and recent is the commercialization of sex, or as Barry Adam has described it to me: the marketing of our own orgasms back to us. Pornography has transformed masturbation from a dread disease into a popular form of entertainment. Sex as a commodity — along with the shifting relations between men and women, the increasingly sophisticated regu-



photo: Rick Bebout

## No new rules: Weeks at the Sex and the State conference

lation of sexuality by the state, and the political struggles between the feminist and gay movements on the one hand and the moral authoritarians on the other — resulted in the "sexual revolution" of the sixties and seventies. After first exploring this recent history, Weeks finds its antecedents reflected in the work of the pioneers of the study of sex.

Categorizing and labelling preoccupied the early sex researchers. They classified not only activities but the people who practised them as well. Michel Foucault seems to argue at times that the labelling process itself created the homosexual identity, establishing for the first time sexual behaviour as the prime determination of what a person is all about. Weeks points out that homosexual subcultures had already formed by the time of their medical discovery. It was the freedom of association afforded by the disappearance of feudal kinship bonds that made these new groupings possible. Nevertheless to name was to organize, limit and make subject to surveillance. Those taxonomies of perversion facilitated the control of sexual minorities while simultaneously serving as catalysts to their coalescing communities.

Perhaps the most influential of the sex theorists was Freud, and Weeks devotes the central portion of *Sexuality and its Discontents* to examining psychoanalysis. Indeed that title is an allusion to Freud's *Civilization and its Discontents*.

Sexologists have argued back and forth over whether sexual orientations and preferences result from biology or socialization. Freud suggested a third element in the production of desire — the unconscious. As a young child assimilates culture through the acquisition of language the meanings of body sensations become associated with various social relationships. Freud believed that sexuality is determined by the incestuous relationships within the family. Weeks finds Freud persuasive on this point:

"...as psychoanalysis pre-eminently demonstrates, the child does not develop in a vacuum, but in a world of unconscious desires amongst all around him or her. As Freud put it in the Three Essays,

" 'A child's intercourse with anyone responsible for his care affords him an unending source of sexual excitation and satisfaction from his erotogenic zones. This is especially so since the person in

charge of him, who, after all, is as a rule his mother, herself regards him with feelings that are derived from her own sexual life: she strokes him, kisses him, rocks him and quite clearly treats him as a substitute for a complete sexual object.'

"It is the pre-existence of adult sexual desires that ensures the sexuality of the child."

Freud developed the notion of the Oedipus complex, the dominant sexual myth of our time, in which fear of the Father and the threat of castration push the child through a perilous and often unsuccessful journey towards exclusive heterosexuality. Since Freud his left-leaning successors have tried to rescue psychoanalysis from the ahistorical Victorianism of its founder, raising and attempting to answer some disturbing questions. Is sexual repression necessary for the maintenance of civilization? Is Oedipus a universal cross cultural and trans historical phenomenon or a specific construction within capitalist society? And ultimately, what exactly is it that sexual liberation intends to set free?

Weeks makes his own contribution to the philosophy of sex by advocating a position he calls radical pluralism. Developed in response to the controversies within feminism and the gay movement over public sex, intergenerational sex, pornography, and S/M, radical pluralism attempts to go beyond the liberal vs libertarian framework which so far has contained these issues.

"The radical pluralist approach is more tentative than the absolutist or libertarian traditions, though it draws inspiration from the sex-positive elements of the latter. And it is more decisively aware of the network of power relations in which sex is embedded than the liberal approach, though being properly aware of the mobilising force of the discourse of rights and of sexual choice. Its aim is to provide guidelines for decisions rather than new absolute values, but two inter-related elements are crucial: the emphasis on choice and relations rather than acts, and the emphasis on meaning and context rather than external rules of correctness."

Liberalism and libertarianism are both philosophies of tolerance, differing only in the degree of intervention they would allow the state to exercise over the activities of an individual which might harm others. The liberal mediates between conflicting rights, the libertarian presents an abstract but not absolute defence of individual freedom. The pluralism that Weeks proposes is not based on the liberal notion that sex is the source of personal identity and fulfillment, and that is a major break with previous thinking, including much of gay liberation ideology. However when Weeks attempts to use the sex debates to illustrate his perspective, what I find is not radical in a subversively strategic sense. Instead, I believe Weeks has extended the boundaries of liberal pluralism, consolidating but not advancing the new discourses which those debates have introduced.

In reviewing the work of the sexologists Weeks often refrained from examining the merit of their theories, focusing instead on their influence. This

*continued on page 32*

continued from page 31

technique is carried over into the discussion of current issues, where, for example, Weeks says a powerful argument against S/M's playful use of the symbols of power and domination is the existence of real oppression and exploitation, an argument whose emotional strength is obvious but whose logic escapes me, particularly since Weeks presents criticisms of similar ideas when discussing porn.

Although his concise summary of the various pros and cons of the issues is excellent, the position of radical pluralism appears in only general terms. There are difficult decisions to be made here, both in terms of the types of relationships

**What we call sex is a bundle of diverse practices, meanings and relationships that have been bound together in a social context.**

which should be defended in public forums and with regard to the choices people make in conducting their own sex lives. Since context is most important in Weeks's view, it would have helped if he had examined specific relationships and indicated what decisions he would take, given a radical pluralist perspective. Thus, if there is a validity to the principle of age of consent laws, as Weeks says at one point, then we should be told how to calculate the appropriate age.

If Freud was correct to stress the importance of childhood sexuality developing within the context of adult sexual desires and pleasures, then we need a radical re-examination of the relationship between nurturing and sex. In discussing age of consent, Weeks contradicts what he had previously written of psychoanalysis by claiming, "The adult is fully aware of the sexual connotations of his actions because he (and it is usually he) lives in a world of heavily sexualised symbols and language. The young person does not." Regardless of how true this may be, it raises the question of how and when young people should be made aware of that sexual world and of the sexual aspect of nurturing relationships. Weeks answers by saying that information should be made accessible when "appropriate" but again declines to say when that might be.

What I had hoped to find was not, I must confess, a pluralistic approach at all. Why should we tolerate families that repress the homosexuality of their children?

Nevertheless the direction in which *Sexuality and its Discontents* leads us is promising. Weeks believes that there is no "nature" determining the essential basis of sexual relationships, and that the concept of sexuality is an historical creation whose time may soon be over. What we call sex is a bundle of diverse practices, meanings and relationships that have been bound together in a social context. The bindings can be loosened, rearranged or removed. If it seems that all the anxieties of modern civilization have been displaced into the sexual arena, fueling one moral panic after another, Weeks sees the hysteria and controversy as an indication that there is a "faltering in the meaning of 'sexuality' itself." Through the widening cracks and rifts of that fractured intellectual edifice he shows us a vision of sexual liberation, not as destiny, but as democracy, opportunity and choice. ●

*Jim Monk produces the gay radio programme Closets are for Clothes for CJAM-FM radio in Windsor, Ontario.*

**Tom Waugh wades through a "tell-it-all" biography of the late Rainer Werner Fassbinder and finds the facts but not the truth.**



# fassbin

**In January 1977, I was responsible for a rather hyperbolic feature in these pages, alerting TBP readers to a new gay radical star on the movie horizon, Rainer Werner Fassbinder. As a champion of Fassbinder's brutal dramas of love and victimization, I was faced even then with people whispering to me**

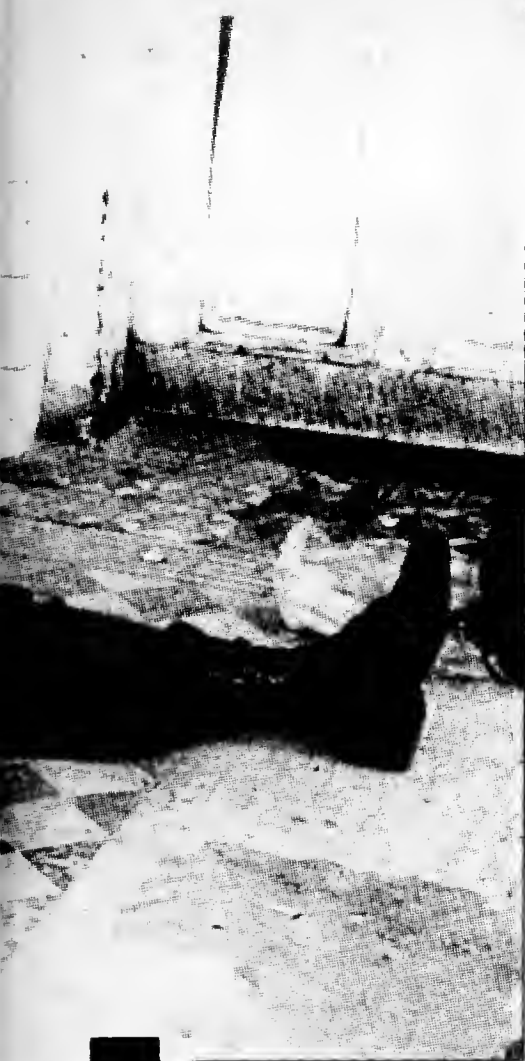


**(Above) Hayden downplays Fassbinder's own estimation of the contribution of his gay identity to his work. On the set of *Querelle* with Davis and Andy Warhol.**

about Fassbinder's private life, about how he'd driven this or that lover to suicide, beaten up this or that actor, was racist, misogynist and a dope fiend. After the filmmaker's death in 1982, from an accidental OD at the age of 37, the whispers became a roar.

I was never sure how to deal with this information about an artist who continued to rise in my estimation with each successive new release among his more than 40 films. I always suspected the straights among the whisperers of wanting to chip away at a great gay idol out of pure envy, and I felt like sending them off packing to meditate on Hemingway or Belushi. But at the same time, I somehow knew it was all too true. Should I repudiate the films, on the grounds that 'the personal is political' and an artist who couldn't run his own life and treated people like shit couldn't make good films? Should I genuflect before the shrine of the *artiste maudit*, and mutter the credos about tormented gay genius sacrificing life and love to the higher calling of art, recycling his suffering as raw material for the mills of creativity? Or was the 'autonomy of art'





# der FICTION

The danger of the biographical myth, especially for artists who create better than they live, is that the life often becomes a marketable and inextricable part of the art. Just as with Pasolini's murder in 1975, Fassbinder's tragic death somehow becomes a culmination of his artistic vision, and a kind of metaphorical punishment for his success and, inevitably, for both his sexual non-conformity and his refusal to accept the world as it is.

I'm afraid that Hayman's contribution ultimately falls into this trap. His theme is explicit from the very beginning: Fassbinder's "importance as a film maker depends on his ability to translate his neurosis into cinematic fiction." No doubt most artists translate the dynamics of their personal lives into their art, some like Fassbinder closer to the surface than others. The problem is that Hayman reduced the complexity of this translation to a simplistic and one-to-one grafting of life onto art. Again and again crude equivalences are established between biographical anecdotes from Fassbinder's life and plot details from the films. Furthermore the connections are often deployed in a web of superficial references or in a grating language of pop psychology. At one point we are asked for example to swallow "the female half of his psyche;" at another point we are led into a discourse on loneliness and the "Angst (with a capital A) that ensues from it."

Worse, the endless psychologizing takes on too often a latently homophobic tone, with quotations from straight 'authorities' and discussions of Fassbinder's sexual relationships, especially with men of colour, in clinical and pejorative terms. I am uncomfortable for example with the

way Hayman finds in one script echoes of "the blandishments (Fassbinder) used to entice attractive young men into his orbit and then to keep them in it," as if gay relationships intrinsically involve seduction and exploitation. His repeated descriptions of how Fassbinder would build a film around his current lover makes you forget that straight artists have been documenting every passing lust and liaison for centuries. Even more seriously, Hayman downplays Fassbinder's own estimation of the contribution of his gay identity to

**(Left) Acting in *Shadow of Angels* with Adrian Hoven. The "tormented gay genius sacrificing life and love to the higher calling of art..."?**

his work, most blatantly with his final two works, *Querelle* and *Berlin Alexanderplatz*, preferring his own dime-novel Freudian interpretations.

Part of the problem may be that Hayman does not fully understand the films. Hayman may be perceptive (but long-winded and repetitive) about Fassbinder's handling of the dynamics of power within all love relations (and within director-actor relations). But he is in over his head whenever he dares beyond the terrain of charac-

autobiographical films such as *Fear Eats the Soul* and in the historical films like the "Economic Miracle" trilogy *Maria Braun*, *Lola*, and *Veronika Voss*. Predictably, Hayman finds these films less successful or interesting and even misreads them, burying their political astuteness under the weight of his Freudian analysis; Fassbinder's political anger comes across as being ultimately Oedipal. Take as an example of Hayman's laundering Fassbinder's episode in *Germany in Autumn*, a collective work denouncing the increasing abuse of state power in the late seventies (which Hayman characterizes as some vague response to a cluster of terrorist incidents), is a brilliantly succinct dissection of the relationship between the political and the personal, the temptation to fascism in our dealings with our loved ones and with authority. Executed through semi-fictional encounters between Fassbinder and his real-life lover and mother, the episode is a pretext for Hayman to dwell almost exclusively on Fassbinder's real-life relationships with the conclusion that his "domestic habits must have been a strain on anyone who tried to live with him and keep house for him"! The last straw is a concluding generalization that Fassbinder shifted from working-class themes to middle-class themes as his career progressed in order to increase his audience, a reversal of the complex process that actually happened.

In conclusion, it could be added that *Fassbinder: Film Maker* does not lack technical problems such as misquotations and factual errors, sexist and racist usage, and inadequacies in the structure and index. But these are minor compared to the way Hayman's middlebrow snooping arouses appetite without satisfying. We must of course be grateful for the accumulation of raw personal documentation in the book, including a new light on Fassbinder's childhood, valuable background information about most of the films, and a wonderful collection of stills (lots of the 'gay Fassbinder' — on the set or at parties, relating tenderly or campily to friends and collaborators, even in drag). Hopefully other biographers will make use of Hayman's data to provide us with what we're still waiting for: a convincing exploration of how Fassbinder's psychology and social experience distilled a given historical setting, and of how this distillation intersected with his artistic intent and political vision and translated to the viewer with such an enduring wallop. In the meantime, I'll take Rona Barrett anyway. ●

*Fassbinder: Film Maker* by Ronald Hayman. Weidenfeld and Nicolson (London), 1984. \$9.95.



**(Above) Fassbinder's political criticism is at its most lucid and explicit in the less autobiographical films of the *Economic Miracle* trilogy including *Veronika Voss*.**

ter profiles and literal plot synopses to the crucial issues of style and sensibility: Fassbinder's brutal humour, his self-reflective visual language, his postmodern indulgence in camp and pastiche, his comic-strip framing and staggered timing, his performance style that blends minimalism with grand guignol.

These shortcomings lead into another major argument I have with Hayman's book. The author continually underestimates the political criticism of West German society in particular and capitalism in general, and his interrogation of the mechanics of oppression around class, race, sexuality, and the family. This dimension is at its most lucid and explicit in Fassbinder's least

**Thomas Waugh teaches film at Concordia University in Montreal.**

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## MUSIC

# Funky music for fast feet & deadpan odes to Oreos

*The hot, danceable songs of Look People*

*Stop Making Cheese Look People. Canova Records, \$7.95 Import.*

Richard Summerbell ●

**T**he drive belt on my lover's old turntable is stretched a bit, and it usually won't crank up to 45 rpm. Surprise surprise: when I put on Look People's new 12" 45 EP *Stop Making Cheese*, the old machine whizzed up to pace like the Roadrunner himself. I took it to be a good omen.

The music was hot. Even my mistakes sounded good. By the time the last song, *Quasi MoTown* was at full funk, I had forgotten the rest of the world and was just doing Look People. It had so much soul that I didn't even mind when I burned my sole.

Incidentally, the EP does have a gay hook, qualifying it to be reviewed in *TBP*. You see, this is a locally-based Toronto band (and strangely enough, doubles as an international local band in the city of Bad Ragaz, Switzerland), and the most famous Look Person, Jaymz Bee, has taken the

**Look People: a local band in Toronto and Bad Ragaz**



"What is this music?" I said to myself. A sort of 80s danceclub funk strutted out of the speakers. I had inadvertently put on the B side first and a song called *Dancing on Fire* was playing. "Uninteresting lyrics," I thought, and waited for my brain to swirl down the drain of tedium. But then, in the middle of the lyrics, along came the word "fervid." ("There's no controlling these fervid feet.") "A dictionary word!" I thought, "wait a second, this is deadpan, not mediocrity!" And sure enough, the next song, a funk ode to Oreo cookies, proved it. "A bit much," I thought, "but if Ian Drury and the Blockheads can do this kind of thing, Jaymz Bee and the Look People can sure as hell do it." I finished off a bottle of Stock Ale in relative contentment.

The next thing on the agenda was the A side. "All hetero lyrics on the lyric sheet," I mused, "Can I really get into a record without a gay hook?" I started the side and went to the oven to poke my sole fillet. In no time, the title song, *Stop Making Cheese*, was in full swing. "Bizarre," I thought, inadvertently beginning to dance a bit. Before long, without really knowing what I was doing, I had grabbed my own guitar and was starting to play along with an acoustic funk solo.

time to exert personal pressure on *TBP*'s reviews coordinator, Gillian Rodgerson, to get this EP reviewed. Gillian happens to be a lesbian, and she asked me to review the record. If that's not a gay hook, I don't know what is. ●

## POETRY

### Snap-shot images celebrating desire

*A Circle of Sirens by Mark Ameen. Sea Horse Press, New York, 1985. \$6.95.*

Michael Totzke ●

**O**ne opens the first work of a young gay writer with great expectations. What's inside? Maybe a fresh voice, a shiny new key to this remarkable life of ours. Words of praise gather at the tip of the tongue; one hopes to use them.

In such spirit I read *A Circle of Sirens*: a first collection of poems and stories by Massachu-

setts-born Mark Ameen. It begins well. "Moon-beat" subtly evokes the peculiar mix of sadness and exhilaration in coming out:

This house is nice but I thought that I would be more comfortable than I am because my friend is in trouble with women, while in New York I sometimes abandon myself and fuck the ass off somebody or more often scream with the joy of their doing the same to me and I think that this knowledge has contributed something novel to my appearance and I don't think he approves, certainly no more than I approve of his continual confusion, prominent alienation and rigid unacceptance. He doesn't look at me as much as he used to.

"Apparent Trance" is a celebration of desire. Its tone is both wry and deadly serious:

Jean-scene Sunday:

Rodeo boots, flexing foreheads

Faraway like

The gaze which examines  
you through you....

His hair slicked back

past a sculpted face,

His long sturdy legs spread slowly

As I angle into the sun....

Last night

The biggest man

I know

Applied pressure

To my bones

Until

I knew

I was

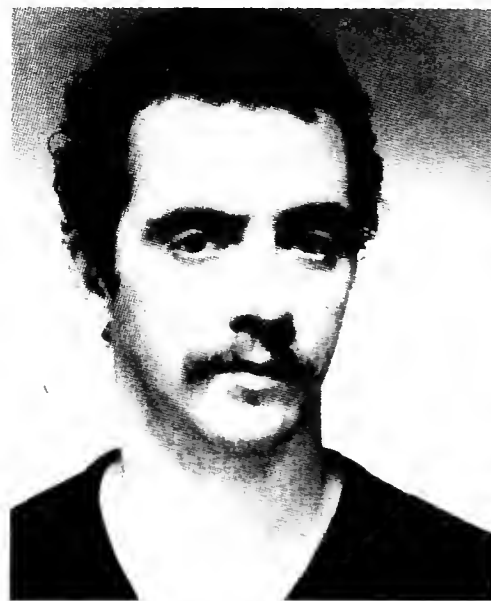
A strong man

and I laughed....

And "Transit House," a fresh, unsparing look at a man's quest for sex in a subway washroom, is almost clinical in detail:

He tried to see the back of his head in the mirror, to check again the line of his new haircut, the squared-off, close-cropped line midway down his neck. "A Roman Cut," the designer had said, "not quite a Gay Cut." That had sounded appropriate.


**Ameen: distinctive rhythm**




Marked by such clarity and unflinching honesty, these short pieces are like black and white snapshots taken in bright light.

But just as I'm rolling out of superlatives, the book takes an odd turn. Midway through, Ameen turns to long, meandering poems, dense with private imagery; it's as if he decided to suddenly distance himself from the reader. Throughout, Ameen never loses his distinctive rhythm, nor his voice "filtered through nothing but itself," as reviewer Joan Larkin writes. A writer can use such a talent to illuminate or to obscure. One can only hope that Ameen — drawn to doing both — will come to choose the former. ●

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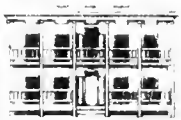
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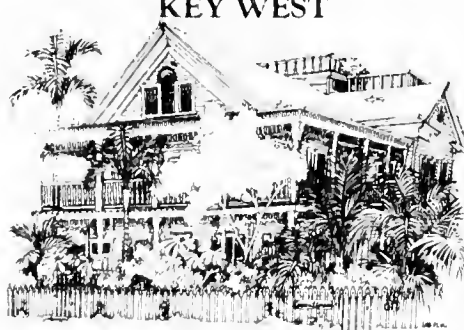


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**Trefusis: completing the legend**

## Bitchy tales of Bloomsbury

*Broderie Anglaise* by Violet Trefusis. Barbara Bray, translator. Academic Press Canada, \$19.95.

Michele Belling ●

A treasure for Bloomsbury fanatics, this slim roman à clef may please lay readers too; its lyrical descriptions have a bouncy whimsy all their own. It was written in French in 1935, three years after Violet's first and only meeting with Virginia Woolf, the woman who had transformed her into Princess Marousha Stanilovska Dagmar Natasha Iliana Romanovitch in 1928's *Orlando* and who stars here as Alexa Harrowby Quince, famous English novelist. Posing as an account of that meeting, *Broderie Anglaise* answers the same question raised in Vita Sackville-West and Nigel Nicholson's *Portrait of a Marriage*: why didn't Violet and Vita leave their respective husbands for each other as planned during their stormy 1918-21 affair?

As Quince, Virginia Woolf is treated with whimsy and more. A cold lesbian appraisal of the famous features concedes a few fine points. Briefly, the unmarried Alexa's five-year affair with Lord John Shorne (played by Vita Sackville-West) has reached a dreary impasse. Every time they quarrel, John reminisces aloud about the lost love of his life, and former fiancée Anne Lindell (Violet Trefusis) who was, in his view, responsible for the broken betrothal. A literary connection, Jeremy Curtiss (Raymond Mortimer), contrives an introduction between the two mistresses. After a morning spent by Quince brooding in stream of consciousness on the history of her romance, Lindell arrives to even the scales with the truth about what happened with John.

Actually, Trefusis handles Woolf with frank academic admiration, firing off puns (one of Alexa's novels is entitled *Yes and No*) and cunning parodies. Vita takes the greater drubbing. As the chronically unfaithful, slightly slow-witted John Shorne, "He thought he loved a woman, but he really loved a formula, a course of action adapted to all circumstances." Husband Harold Nicholson mercilessly vanishes, or is subsumed in Vita's mother, the real culprit in this Freudian feminist drama.

The author's conspicuously self-serving bitchiness is excusable, even likeable, because of the book's importance. Somehow the Violet-Vita-Virginia triangle, and legend, would be incomplete if Violet had not had her literary say. Victoria Glendinning, author of the recent Vita Sackville-West biography, provides a thorough introduction. Readers wishing to learn more about lesbianism in Bloomsbury will be well-informed here. ●

## DELIBERATIONS

# Learning to talk about an unspeakable disease

*Richard Summerbell on misleading AIDS-terms*

We hear a lot of talk these days about the spread of AIDS. There's a problem in this. One of the key factors involved in AIDS transmission is almost impossible to speak about. In fact, the very expression "AIDS transmission" is a gloss over a well-known but unmentionable fact: AIDS itself cannot be transmitted. It's not an infection, but a syndrome, a very severe manifestation of a multi-faceted viral infection, an infection which is the primary agent in all or most cases of AIDS.

The trouble is, this infection has no name.

The virus itself has a name: lymphadenopathy-associated virus (LAV). As a bonus, virologists can choose their favourite from among a number of competing later synonyms, including HTLV-III (human T-cell lymphotropic virus-III) and ARV (AIDS-related virus). Many current scientific papers on the virus begin by listing several names, and go on to choose one or two favourites for subsequent use. These viral names, however, do not prevent journalists from referring to LAV antibodies as "AIDS antibodies," and LAV-infected people as people "infected with the AIDS virus" or, worse yet, as "AIDS carriers." Many times, the ambiguity contained in such phrases is used, intentionally or not, to imply that all people who have the unnamed LAV infection have or will have AIDS. Obviously, this is not so: current data suggest that only a small minority of LAV-infected people will get AIDS.

Although it's possible that all people using the expressions quoted above are either ignorant or politically corrupt, there is another possible explanation for this cultivation of ambiguity. People who want to explain AIDS to the public want more than anything else to talk about the transmissible disease involved — which isn't AIDS itself. Readers or listeners want to protect themselves from this transmissible disease, whether it has a name or not, since there is no sure way to protect oneself from getting AIDS once one has this disease.

**Verbal sloppiness has its victims....**

**Sometimes it almost seems as if the media were putting pressure on LAV-positive people to get AIDS.**

Media people who gloss LAV antibodies as "AIDS antibodies" and LAV transmission as "AIDS transmission" may be doing a good job in keeping non-gay people from panicking about being infected by LAV through casual contact — and panic, if not quenched, might have dire consequences for us all. But this verbal sloppiness

has its victims: in particular, it threatens people who know that they have been infected with LAV (having had a positive LAV antibody test, or a diagnosis of LAV-associated persistent lymphadenopathy), but who do not have AIDS. Many of us in the gay world are outraged when we find the press presenting AIDS as a seeming inevitability for such people; sometimes it almost seems as if the media were putting pressure on LAV-positive people to get AIDS.

A recognized name for the transmissible disease would cut through a lot of this confusion. I myself prefer to refer to it as "LAV infection," since that rather non-descript expression uses no new, unfamiliar terms. (Anyone who wants to say "HTLV-III infection" is welcome to.) In order to show how confusion can be reduced by the use of this phrase, let's examine the Canadian Life and Health Insurance Association circular criticized at length by Julian Aynsley in the March 1986 issue of this magazine.

The circular states that "the virus which causes AIDS has been identified and blood tests have been developed to identify persons who have antibodies to this virus, indicating that they have been exposed to AIDS." Aynsley correctly points out that the AIDS syndrome itself may require not just LAV infection (or some equivalent condition systematically endangering the immune system), but also certain predisposing factors, such as prior immune damage. He also points out that in no way can people with LAV antibodies be referred to as having been "exposed to AIDS."

The insurance industry's letter, however, makes it clear that the author already knows these things, however poorly he or she may be expressing them. Otherwise, there would be no later statement that "approximately 10 percent of those identified as having the antibodies can be expected to develop AIDS," and no use of the awkward term "full-blown AIDS." The author is trying to make up for the lack of a term for LAV infection by calling it AIDS. (To take "full-blown AIDS" to its logical conclusion, perhaps the writer could have called LAV infection "half-blown AIDS.")

Aynsley's criticism of this "inaccuracy" unfortunately offers no remedy for it, except that authors should use "clear language." So let's rewrite the insurance association's sentence so that it says what the author presumably meant to say: "The virus (LAV) which is the primary cause of AIDS has been identified, and blood tests have

been developed which can identify persons who have antibodies to this virus, indicating they have been exposed to LAV infection."

These minor changes make the sentence essentially correct. There can be little doubt that LAV infection is the only generally necessary precondition for the vast majority of AIDS cases, and the correlation between the presence of LAV antibodies and the presence at some point of the active virus in the bloodstream is known to be very high (and it might be found to be higher still if the virus itself were not so difficult to isolate). There's nothing about this new clarity of language to prevent an insurance company from discriminating, but at least it would not be able to exaggerate the basis for its discrimination by implying that LAV infection and AIDS are the same thing.

The use of clear language might also prevent us from going overboard in our own attempts to come up with verbal strategies for self-defence against AIDS paranoia. I thought Aynsley, in his analysis of the insurance circular, went overboard in saying that "gays have been unfairly linked to AIDS." This statement was based on statistical information showing that most people who develop AIDS may have had previous immune system damage due to "drug abuse" (including marijuana smoking) and other "lifestyle considerations." (Since the chart showing this information in his article lists no comparison data for "high-risk" people *without* AIDS, it is on shaky ground scientifically, but let's assume it has some predictive value.) Obviously, "drug abuse" alone, although listed as a possible factor in 79 percent of AIDS cases, is not itself sufficient to cause AIDS. If it were, millions of aspiring hippies would have had AIDS in 1971. The "lifestyle considerations" Aynsley uses to exempt gays from direct connection to AIDS cannot be used to relieve us of our connection to LAV infection.

**There can be little doubt that LAV infection is the only generally necessary precondition for the vast majority of AIDS cases**

"Unsafe" gay sex is still the major means of transmission of this precursor of AIDS, and we cannot, however deep our need for anti-discriminatory rhetoric, allow ourselves to delude ourselves about this fact. If we do, more gay lives will be lost.

More than 70 percent of all non-African AIDS cases involve gay men. We of the gay community and the gay press have everything to gain by devising clear language that people can use to explain the undistorted facts of AIDS to the public. It is amazing that, despite all the excellent communications work carried out by groups like the AIDS Committee of Toronto and AIDS Vancouver, people are still forced to obfuscate or circumlocute when they're confronted with naming the infection caused by LAV. One simply cannot speak accurately about disease transmission without naming the disease that is transmitted.

Until this is done, and done regularly and conspicuously, mainstream journalists and other communicators will continue to mislead the public

Richard Summerbell ●

# THE THIRD TEXT

David MacLean •

## Flesh in the flicks and pop song poems

The modern homosexual experience has been one with a strong connection to popular culture. From alternating positions of alienation and privilege gay men have held both a welcome and unwelcome place in the culture machine. While the debate continues over what exactly defines a 'gay sensibility' one thing has remained a constant, and that is the undeniable influence of homosexual taste on the arts. Many a star has been made because of the devotion of a gay audience, and generations of clothes-horses have been dressed by one fabulous gay designer after another.



Nelson: dream material

But where this interest and participation in culture by gay men reaches the level of religious fervour is at the movies. Film reigns supreme (with opera running a close second) as the medium of creative expression capable of rendering a gay man senseless. When you ask him to tell you what his favourite movie of all time is and why, what you're asking for is a religious testimony. Mine? Marilyn Monroe in *Don't bother to Knock* because her performance foreshadowed all the pain and loneliness to come.

Well, you see what I mean.

There is in our midst a rather unlikely film critic, Boyd McDonald, who is best known as the editor of the infamous *STH* (*Straight to Hell: The New York Review of Cocksucking*) and the best-selling anthologies compiled from them — *Meat, Flesh, Sex, Cum, Smut, Wads, and Filth. Cruising the Movies: A Sexual Guide to 'Oldies' on TV* is a collection of his thoughts on film. This book is sure to be as visible on gay men's bookshelves as the aforementioned jerk-off volumes. McDonald's insights are candid, hilarious and often disarming in their undeniable truthfulness. He knows what he likes, and gets right to the point when it comes to what he looks for in a good flick — flesh value. The butts and dicks of the stars are theorized on, and what statistics he can't dig up on their actual dimensions he simply decides what 'should' be the size of their 'dream organs'. Let's face it, sex appeal has many a god or goddess made, and Boyd is having a great time here talking unabashedly about things we have all thought of at one time or another. Laughing out loud at Hollywood's absurdity, mooning

over gorgeous hunks like Gary Cooper, Richard Widmark, and David Nelson, or talking to a friend on the phone who is simultaneously watching the same film and howling over the huge size of Ronnie Reagan's ass as he mounts a horse, McDonald is always on the mark. Urbane, outrageous and surely an original, Boyd McDonald knows the joy of sitting in front of the TV watching a relic from Hollywood's past and screaming at the set or making up dialogue during the low points. When analysing, he 'talks about' film rather than 'gives criticism' and in this way he becomes a voice for the 'common' gay experience. Whether singing the praises of the great broads like Jane Russell and Gloria Graham or expounding on the lust that David Nelson's celluloid image inspires, McDonald's style is both unpretentious and 'powerfully homosexual'.

"David (Nelson) was about 21, and bursting with cream when he made 'Peyton Place'. Inexplicably, he remains fully clothed throughout the picture — a poignant waste...."

These comments are so valuable because they expose Hollywood as the big tease that it is, and establishes the important role the movies have played in gay men's lives. The book is filled with fabulous black and white photos courtesy of the Museum of Modern Art's Film Stills Archive, which is obviously a gold mine. The book's art direction by Burce Eves is stark, simple and the perfect accompaniment to McDonald's honest, revealing voice. There is little doubt that Boyd McDonald is a folk hero in the making.

Nostalgia and the potent effect of popular culture are again a central reference point in David Trinidad's recent book of poetry, *Monday, Monday*. Here it is the hit parade of the sixties that serves as the catalyst for the poets's journey through emotional memories to the anticlimactic reality of the present. Trinidad has captured the isolation of many a young gay boy when he writes, "When Petula Clark sang 'Downtown', I wished I could go there with her." This identification with female singers of the period is similar to the fascination many gay men feel for the film actresses from Hollywood's heyday. These girl groups and passionate female vocalists spoke to the private drama, the need to create a role to play in relation to a newly discovered attraction to other men.

A lot of waiting and dreaming can transpire while clutching a transistor radio, and Trinidad reveals the ultimately shallow nature of all those promises pressed into black vinyl over the years. His is an honest, straight-forward voice that anyone can relate to who ever danced alone in their room while lip-synching to Lulu's *To Sir with Love*. But years of desire, once lapsed, can leave you with nothing to show for the time besides that desire itself.

"Little did I know, as I listened to 'Nothing But Heartaches' and 'Where Did Our Love Go', that nearly twenty years later I would hit bottom in an unfurnished Hollywood single, drunk and stoned and fed up, still spinning those same old tunes."

With a combination of a moist eye for the past and a sober perspective on the future David Trinidad has compiled a group of poems that embrace that young boy listening to the latest Supreme's single, while at the same time realizing it is not an anthem for life on that record player — you have to listen to yourself to find that.

*Cruising the Movies: A Sexual Guide to 'Oldies' on TV* by Boyd McDonald. Gay Presses of New York, Box 294, New York NY 10014 USA.

*Monday, Monday* by David Trinidad. Cold Palm Press, 1173 North Ardmore, N°6, Los Angeles CA 90029 USA.

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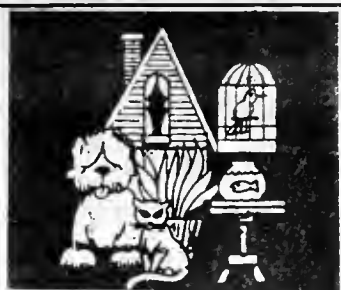


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## AESTHETICA

## PINK VINYL

It's taken us a couple of months to get hold of the Communards 12-inch single (*You are my world*, London Records, distributed in Canada by Polygram Records) and what a surprise! The sleeve art by Diane Pacey is a series of childlike sketches of punk figures including the *sweetest* gay and lesbian couples. Can you be punk and sweet? The back of the record jacket has the information that Communards were 19th century French dissidents who took control of Paris while the French forces were away battling the Prussian Army. When the French militia got back in 1870, 20 thousand Communards were executed for their progressive beliefs. The rest of the space says that Jimmy Sommerville and Richard Coles no longer work with the band Bronski Beat and there is some unnecessary namecalling.

When you get past all of that to the music you get a not very successful love song called *You are my world*. Turn it over and there on the B side is something quite extraordinary. There's a short tinkling introduction on the piano and a slow sad song called *Breadline Britian*. This is Breadline Britian where the rich don't give a damn. Breadline Britian this free and promised land. And then Jimmy Sommerville doing a cover of *Sentimental Journey*. You heard it right. *Sentimental Journey*. So forget all that stuff on the sleeve about the Communards being today's progressive musical scene. It's not the hard disco beat of *Smalltown Boy* anymore. This is something a lot tougher. I think of the sad revolutionary songs of Brecht or Eisler. But don't let that put you off. If you liked Vera Lynn, you'll love these guys.

Alan O'Connor ●

## PINK TV

*Gayblevision*, Vancouver, British Columbia's gay/lesbian television programme is wanting to form a national network of similar shows with the initial purpose being for information sharing but with the future possibility of exchanging tapes.

*Gayblevision* currently airs four one-half hour episodes each month in Vancouver and other Lower Mainland areas. The programme is part of a community television network composed primarily of volunteers. Topics covered in past episodes include an interview with Virginia Apuzzo, the parliamentary hearings on equality and entertainment by local groups such as the Vancouver Gay Community Theatre Association and Acting Up.

If you are involved in a gay/lesbian television programme in Canada or know of one please write to Claude Hewitt, producer, *Gayblevision*, c/o Vancouver Gay/Lesbian Community Centre, Box 2295, Main Post Office, Vancouver BC, V6B 3W2. Share your ideas for a national network of gay/lesbian television shows with *Gayblevision*.

Darren Lowe ●

## PINK CARTOONS

For those of you who cried when *The Advocate* stopped running Howard Cruse's comic strip about everybody's favorite gay next door *Wendel*, you can now dry out the eyes and jump for joy! The Gay Presses of New York has recently released an entire book of the antics of dear

Wendel in love. *Wendel* (GPNY, Box 294, New York NY 10014 USA, \$9.95 US) contains the complete strips originally published in *The Advocate* as well as a few new ones. Now we can all cuddle up in bed and watch Wendel fall in love with actor Ollie as well as come to terms with Ollie's infamous son Farley (alias *Branman*)!

Andrew Thomas Keith ●



## POETRY

## Celluloid

All the young boy whores  
in flickering streets  
pout their lips and prowl,  
there's that arch in their spines,  
sullen part in their hair.

If we could be that clear  
about our needs. If only the lean  
line of a body, sex in the afternoon  
could rid me of the man whose black hair  
falls into his eyes,  
who smokes in the red exit light  
of some all-night dive,  
slouched against grimy walls.

To seduce me, he conjures  
my father's house — a simple trick  
to make our affair  
illicit as the crimes he tallies up,  
bloodhound on the trail of lust,  
that's how he found me  
and why I followed him here, pure instinct.

Inside the house his jacket opens —  
ivory breasts startle my mouth  
like white amaryllis. The nipples  
are a dissolving into poppies,  
flashbacks of gardens.

I wake up to my skin, that monogamous bitch,  
won't let me touch even myself,  
the girl in a white tutu  
who puts on rubber mud-caked boots,  
binoculars, climbs a tree in the rain  
to view both sides of the moon:  
Cleopatra or Marilyn Monroe  
poisoned one way or another  
and raised from the dead  
in celluloid.

Jan Conn ●

Jann Conn, who lives in Toronto, is the author of *Red Shoes in the Rain* and the forthcoming *The Fabulous Disguise of Ourselves*. Her sexual orientation is unknown but her sexual disorientation is legendary.





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**THERE'S A BOOK BEHIND THIS MAGAZINE.** London's *Gay News* called it "spectacular." New York's *Village Voice* said "The clarity and drive... engage any generous intelligence." The book is called *Flaunting it! A Decade of Gay Journalism from The Body Politic*. It's yours for \$8.95 plus \$1.00 for postage and handling. Order the book that *Christopher Street* called "a pleasure to read...so well edited that it becomes a document of the first decade of gay liberation." Send \$9.95 today to Flaunting It!, Box 639, Stn A, Toronto ON M5W 1G2.

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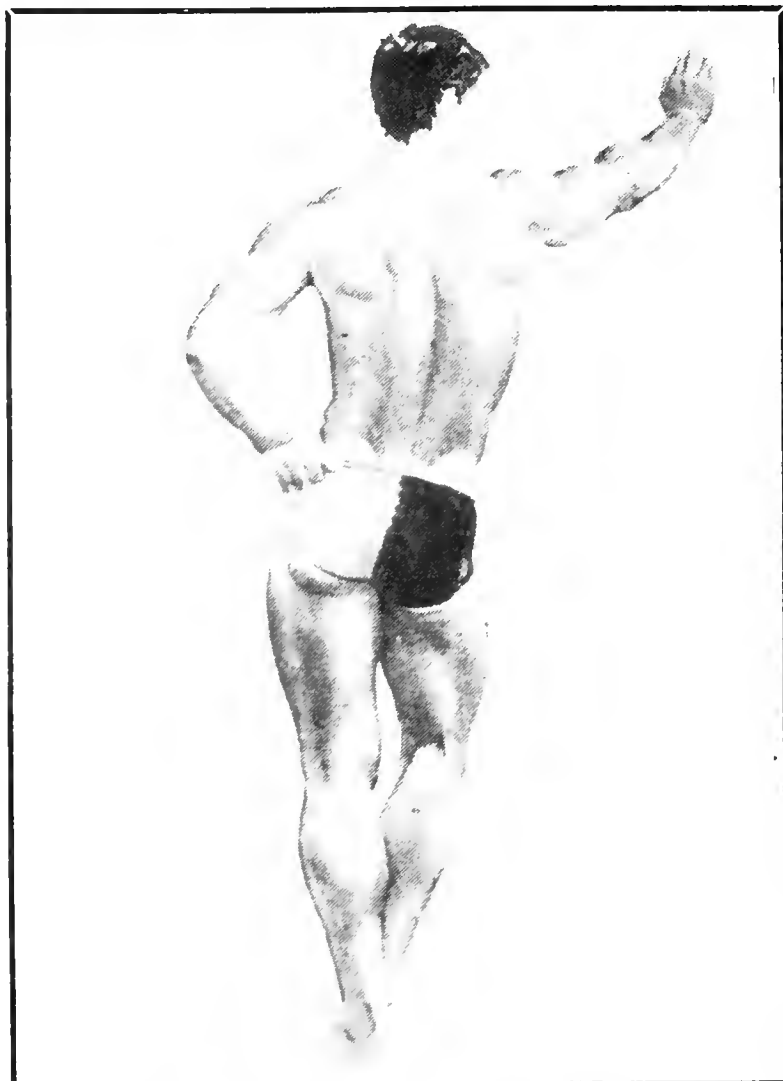
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BINK. Sorry, but no boink. But do look up — things will get better. Maybe you should stop reading those licence plates so much.... Nibs.

## F R I E N D S F E M A L E

#### LESBIAN INTRODUCTIONS

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## • V A N C O U V E R •

GWF, 21, CUTE, athletic, visiting Vancouver in July, seeks attractive, tasteful, androgynous tour guide, 20-30. Please respond with letter and photo to Drawer F978.

## • S O U T H E R N O N T A R I O •

ORILLIA: LESBIAN COUPLE would like to meet other lesbian or gay male couples or singles in area for social gatherings, outings, etc (not for sex). Please write to Drawer F993.

## F R I E N D S M A L E

## • I N T E R N A T I O N A L •

CANADIAN MALE, 27, 5'8", slim, a little shy; looking for a friend to write and visit. All replies answered. Drawer F962.

DADDY'S BOY 20s wanted for total slavery; willing to give over all control. Returnable photos required. Perm only. SF. Calif. Drawer F930.

## • C A L G A R Y •

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## • W I N N I P E G •

GWM 5'9" 155 lbs, 35, professional, seeks taller university educated friend 25-40. Interests: films, politics. Phone, photo appreciated. Drawer F895.

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## • E A S T E R N O N T A R I O •

GWM 27, 5'9", 175, wishes to meet same 20-30 for possible relationship or friendship, would also like to hear from others from Kingston to Port Hope area. Reply to L onney, Box 234, Port Hope ON L1A 3W3, include phone and address and photo.

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GAY MALE, 36, 5'6" 160 lbs, seeking a young male for weekend outings. Prefer a male who is cut, has dark, bushy cock hair, hung cock and balls, easy-going and feels casual in snug jeans, G-strings and gym shorts. Should have own car and apartment in Toronto. Please give me a try. Thanks. Photo and phone appreciated. Drawer F949.

### REAL MAN WANTED

I JUST TURNED 50. So if you are one of those who thinks that age is only a number and are strictly a top man who sincerely wants a monogamous relationship with a strictly bottom disease-free male I would like to hear from you. If you're big/husky, aggressive and dominant, especially in the bedroom, that's great. And if you are more interested in my ass and lips than the size of my cock, that's a plus. Let's get to know each other. Sharing life's ups and downs together. Let's build a little before rushing between the sheets. And then let's fantasize and try kinky and raunchy things together in private. Age no barrier. Would help right man relocate. Let's hear from you. All answered. Drawer F948.

HOT, HEALTHY, HONEST, masculine, affectionate, slim, intelligent, monogamous, early 40s GWM. That's me! Have similar qualities? 30-44, and wanting to develop a loving relationship over time? Then contact me. Let's talk and see where we want to take it from there. Nothing ventured, nothing gained! Drawer F952.

SINCERE, WARM, STABLE, 5'8" 165 lb, attractive, 45-year-old incurably romantic European male, loves to cuddle and neck, would like to meet professional young man who appreciates same and is interested in a monogamous relationship only. Drawer F954.

### IS THERE LOVE THE 2ND TIME AROUND?

ATTRACTIVE, MASCULINE, 30, 6' 180 lbs, moustache, stable, secure, downtown apartment, sexually versatile, smoker, sometimes toker, quiet lifestyle: movies, walks, auctions, drives, white wine. Corny? Well, it may appeal to someone! Please respond if you are 30-45, secure, attractive, hairy and into eventual co-habitation. Serious replies only please. Photo and phone gets first reply. Monogamy desired. Drawer F955.

PROFESSIONAL GWM, 40, SEEKS similar to expand circle of friends and companions. Enjoy swimming, psychology, motorcycling, good food, films, warmth, dry humour, more. How about you? First ad. Drawer F885.

### HOT BONDAGE BOTTOM

NEEDS BOOTED/GLOVED/LEATHERED top interested in training in a safe, hot environment. I'm 26, 6' 175 lbs with a tight gym body, firm pecs, shaved balls for heavy stretching. I'm versatile and energetic, looking for top 30-35 into C/BT, TT, beer, sweat, light SM. Playroom with toys a plus. Let's play hard together. Expectations, photo, phone requested. Drawer F953.

### TEDDY BEAR

WARMTH, SENSITIVITY, SECURITY, intelligence, mixed with independence, strength, imagination, dignity, romanticism, wit and genuine affection in a plain 40s body, 6' 210 chubby lbs, needs soulmate for honest, loyal friendship, cuddling and sharing all aspects of life. Box 1056, Stn Q, Toronto ON M4Y 2P2.

SPORTS-MINDED, ATHLETIC, handsome GWM, 32, brown hair/eyes, wants to form a bond with same, who would be open to monogamous relationship. I would prefer someone who is masculine with straight lifestyle, firm body, blue eyes, blond or dark hair. Phone/photo would be appreciated. Box 1098, Stn F, Toronto ON M4Y 2T7.

DOOR KNOB ENTHUSIASTS. If you are a clean-cut, polished individual who wishes to "sir cum" to natural lusty impulses, please reply with photo. We'll compare knobs! Drawer F956.

### NEED TO RELAX YOUR MUSCLES

AFTER YOUR WORKOUT enjoy nice, long, oily massage all over by hot, muscular male, long blond hair, thirties. Like to get high. Practice any safe sex, open for fantasies, discreet. Open, straight or bi. Send details, descriptive letter. Let yourself feel the result of all your sweat at the gym. Drawer F958.

TALL, BLOND, good build, offering stiff tool for long, slow head sessions. Your place. Only experts need apply. Phone number gets quick response. Drawer F961.

CHUBBY, DARK-EYED cherub, liable to pontificate on Ovid, Monet, Buñuel, Winnie the Pooh or Harold Norse, desires steady, safe, non-smoking buddy who can keep me quiet playing "loser-sucks" scrabble and other hard games. No phone sex please. Ior, Drawer F868 or 977-2807 weekdays 9-5 (incorrect number advertised last month).

### ATTENTION HUSKY TEDDY BEARS

MASCULINE GWM, 28, 5'11" 160 lbs, good build, seeks masculine, well-built hirsute male, 25-35 with an appetite for rimming. Send letter with photo/phone, Drawer F965.

YOU ARE IN YOUR 20s or late teens and have often imagined a "father" figure — someone who is caring but who has no hesitation in taking your pants down to apply hand, strap, or English cane when you deserve it. I am 5'10" 168 lbs, 40s. I have a sympathetic, paternal interest in you, but when necessary I'll make you fetch the strap. Drawer F972.

ATTRACTIVE, MASCULINE, straight-appearing brunette, brown eyes, educated, established, 42, GWM, 6' 180 lbs, seeks blond, blue-eyed male, attractive, good career, 5'10" or better, interested in long-term monogamous relationship. All answered. Photo appreciated. Drawer F973.

## PHOTO: NORMAN HATTON



## Anyone interested in ordering a Norman Hatton photograph can contact the artist at (416)961-2378.

MALE 34 YRS, 6'3", 195 lbs, seeks other dark haired, moustached, masculine man for friendship, body worship and sexual adventures. Box 193, Stn J Toronto ON M4J 4Y1.

### TIRED OF JACKING OFF ALONE!

HANDSOME, HAIRY, HUNG, GWM 32, 6', 160 lbs, would like to meet same with at least a 7" cock for J/O sessions. Please send photo. Drawer F894.

GENEROUS GENTLEMAN WILL like to meet regularly with well-endowed masculine guy, any race. Drawer F966.

### BLACK TOOL FOR BROWN HOLES

BIBM, 34, 6'2" 190 lbs, with 9 1/2 inch threshing machine will plough deep into all-tight virgin assholes. I prefer youths. Take it like a man, guys. Gregory, Drawer F967.

CHRISTIAN GWM, PROFESSIONAL, 34, trying to beat the odds and find someone to build a caring relationship. Interests include the arts, antiques, classical music, books, restoring a Victorian house and garden. Just north of Toronto. Drawer F968.

### J/O ARTIST

NEW TO TORONTO, hot Frenchman, hung, 36, wants to join existing J/O group. I'm into doing it in front of your straight/gay videos; not over the phone. 962-4750.

WOULD YOU LIKE to cruise — on a sailboat, that is. GWM, professional, seeks weekend crew for 30' sloop. Sailing experience not required. No racing involved. Drawer F971.

### HOT RIMMER

GOODLOOKING GUY, 32, tall, fit, masculine, seeks fit, manly men for raunchy, hairy, manhole encounters: sniffing, rimming, facesitting, limited scat. Any dark, handsome daddies wanna play 'bumsies'? Serious replies only. Drawer F974.

YOU'VE HEARD IT ALL BEFORE, same words, different order. But behind the words there's a 43-year-old WM who wants a committed relationship. I'm 5'8" 147 lbs, professional (non-yuppie). You're 33 to 45, masculine, muscular, down-to-earth. In important ways we're similar: straight looking and acting, monogamous, discreet, caring. We each have some sense of purpose and value honesty. We have our own interests, some we share: camping, travel. Together, simple things become fun; our differences are complementary. I'm intuitive, independent, cautious, ultimately affectionate. You're expressive, direct, assertive. Interested? Serious? If so, write with address/phone. Drawer F976.

### BOOTS AND SOCKS

WANT TO TONGUE you all over. Western or dress boots and hot sweaty socks a turn-on. Reciprocation welcome but not necessary. Box 683, Stn C, Toronto ON M6J 3S1.

YOUNG, MASCULINE GM with good body sought by kind GWM, 33, 6' 200 lbs, for non-exclusive friendship. Enjoys hiking, swimming, canoeing, relaxing at cottage. Some financial help possible for schooling or self-improvement. Blacks welcome. Phone and photo appreciated. Discreet. Drawer F992.

BORED, AVERAGE-LOOKING, slim GWM, 30, seeks a raunchy clean-cut male, any race to age 35 for hot, safe action. Drawer F991.

MALE 29, SELF-EMPLOYED, independent, dynamic, fun, outgoing, humorous, educated, ambitious, outspoken, materialistic, versatile, romantic, dependable, stable, masculine. Seeks similar type, serious friend/relationship, age 25-32. No one night stands. 887-9434.

MANAGEMENT CONSULTANT, SHY, attractive, masculine, gentle WASP, straight-appearing, sensibly athletic, 42 (youngish nature), 6' 180 lbs; interests include sunning, country drives, hikes, cycling, reading, music, theatre, quiet evenings, etc. Not into bars, drugs, cigarettes or alcohol; seeking adult friends, any age. All answered. Photo appreciated. Drawer F977.

### HELP ME FIND MY WAY

A SHY, HONEST, ATTRACTIVE, fit, sexually healthy, sincere male (modest!), age 23, hopes to form a relationship/bond with another masculine, muscular male, 18-35. I have dark green eyes, 5'9", tall, dark brown hair, moustache and medium build. Enjoy camping, countryside, mountain biking, fitness, big bear hugs and quiet times with someone who cares. So take the time and write now. All will be answered. Drawer F986.

GWM, 32, PROFESSIONAL, 5'10" 190 lbs, healthy, straight-acting and appearing, warm, caring, affectionate, sense of humour, enjoys a good movie, theatre, dining out, or relaxing evenings at home. Not a sports enthusiast but willing to give some a try; belong to a health club but not a fanatic. Would like to meet other GWMs 28-40 for friendship, sharing time together, going on outings and possibly a relationship. Ex-married GWM with kids okay. Drawer F980.

REDHEAD, MOUSTACHE, 30, 6' 180 lbs, seeks deep throat for 8" meat. Any race, colour to age 35. No reciprocation. Your place. Letters with photo, phone number and best times to call receive reply. Phone sex okay. Drawer F981.

AT THE RISK of sounding elitist, is there a doctor out there who would like to meet another M D for friendship/relationship? I'm 28, Oriental and enjoy working out, travelling, a sense of humour, affection, dining-out.... Why not drop me a line? Photo/phone appreciated. Drawer F982.

BODYBUILDER, LEATHERPHILE, short, blond, 38, well-proportioned, versatile, professional, non-smoker, activist; theatre, music, travel, photography. Seeks stimulating conversation, compatibility, mutually fulfilling experiences. Response assured. Drawer F979.

HOT, HORNY, WILLING young man wanted by master of discipline — willing to try anything once, into almost anything, turned on by new exciting experiences. Looking for someone to give you orders? Then write with details and photo to Drawer F947 for fun and good times.

JOCK FANTASIES. Young guy seeks jocks (up to 30) who are into white jockey shorts/jock straps/men's underwear. Let's gear up for some locker room action and have our wildest fantasies become reality. Photo, phone, underwear guarantee reply. Drawer F946.

SEVEN MONTHS AGO THIS middle-aged man lost his 17-year-old gay mate to a car accident. Is there another one out there, 17-19, who would consider writing? Please do. Brampton area, phone and photo please. Drawer F983.

INTERESTED IN GOOD FOOD, classical music, subtitled movies? 21-35? Then this GWM, 38, 5'7" 145 lbs, gentle, horny, wants to meet you. Drawer F984.

GWM, 40, SEEKSSAME 21-30 to share my apartment and bed. I'm 5'10" 150 lbs, serious replies only. No onenighters. 232-0690.

## J/O ENTHUSIASTS

22-YEAR-OLD, ATTRACTIVE, horny, hunky, hairy-assed J/O artist, looking for long hot J/O sessions with other masculine male(s). Group sessions possible. Photo and phone appreciated. All replies answered. Drawer F988.

### STRAPPED

I'D LIKE TO GET MY ASS programmed by an expert strapper until it's getting regular heavy thrashings. I'm 40s, 6', beautiful body, smooth swimmer's build, clean-shaven, dark hair, quiet, masculine, intelligent. Box 334, Stn K, Toronto ON M4P 2G7.

GWM, MID-20s, CASUAL, long-haired, fit, enjoys outdoors, seeks summer adventure. Interested in camping, hiking....you? Please send letter, include number to Drawer F994.

### HOW ARE WE EVER GOING TO

MEET IF YOU don't write? 28, 6' 145 lbs, dark brown hair, brown eyes, trim beard, enjoys meeting people and loves to travel. Prefers 21-35, hairy, hunky, tall, dark and ...? Box 6427, Stn A, Toronto ON M5W 1X3. Salut!

LIKES: EASY-GOING, masculine guys, religion, classical/folk music, black hair, beards, camping, movies, videos, psychology, hairy legs/chests, cuddling, risk-free sex play, computers, contemplation, painting, photography. ME: GWM, 35, 5'11" 175 lbs, brown/blue, moustache, university grad, domestic, dog owner, moderately hairy, likeable. HOPE FOR: long-term friendship or monogamous relationship, of similar interests. Drawer F942.

**YOUNG AND INEXPERIENCED**  
SEARCHING FOR MY DADDY. You are tall, humorous, experienced, married, professional and like bad, cute boys. I am bad, 21, blond, blue-eyed, hung and sexy. Meet me at a playground. Send me your fantasy. Drawer F939.

**PENILE IMPLANT**  
PRESCRIBED. Am impotent, humiliated and scared. If you have an implant and are willing to share hands-on experience, please write with phone number. Also, letters, anonymous if you prefer, describing good and bad results with name of urologist appreciated. Drawer F945.

**STUDENT SEEKS SAME**  
STUDENT 26, AT U OF T, seeks similar for safe fun, casual times. I am 5'6", 135 lbs, brown eyes and hair, clean-shaven, good build, nice body and smooth. New to city and anxious to meet someone. Send letter and photo and I will do the same. Michael, 65 Front St W, Suite 030-142, Toronto M5J 1E6. Be brave; I was with this.

**MASTER-SLAVE-MASTER**  
YOUNG MALE 25, 5'5", good build, good-looking, seeks male under 28, for any master slave scenes. Looking for someone to experiment and switch around. Not very experienced but creative. I am very clean and healthy and expect same, will try anything. Photo and letter gets mine. Frank, 65 Front St W, Suite 030-142, Toronto, M5J 1E6. No weirdos, only young and serious.

GWM COUPLE, 40s, in Woodbridge north of Toronto, seeks other couples for friendship to age 50. Straight-looking/ acting, sincere, loyal, honest. No drugs. We are basically homebodies but like travelling (vacations), animals, dining, home or out. We have been together 20 yrs. Send letter, photo (returnable), phone number to Drawer F917.

**MENTOR, FRIEND, LOVER**  
HANDSOME, HEALTHY, PROFESSIONAL, 42, seeks attractive, intelligent, younger man looking for mentor, friend, lover. You like romantic dinners, lively talks, quiet moments. You see love as a combination of lust and trust. If this description is you, why not write today? Interesting letter with phone number gets prompt reply. Drawer F990.

FOOT AND SHOE LOVER seeks same or guy needing good care for his feet and shoes. Drawer F989.

**GWM seeks same**  
●  
**GWF seeks same**

## What does this mean?

Classified shorthand is a good way to say a lot in a little space, but it can leave you saying things you may not mean. If you're a Gay White Male or a Gay White Female looking for a fling or a friend, and if race doesn't matter to you, don't limit your options inadvertently. Tell people what you want in your own words and you'll get results!

LONG, HOT, summer ahead, good-looking, athletic, guy, 24, 5'7", brown-skinned, sensuous, seeks masculine guy, 18-32 for fun times and hot, safe sex. Drawer F935.

**BODYBUILDER, HANDSOME, 5'10"** seeks same or shorter. I'm well-hung, cut, blue-eyed, 33, successful yuppie writer/musician. Photo please. Drawer F922.

**HOT, HORNY, YOUNG BOY, 23, 5'7"** 135 lbs, athletic, brown complexion, needs fit, masculine boy/man for sweaty, raunchy, safe sex fantasies. Drawer F933.

● **O T T A W A** ●  
COUPLES: OTTAWA COUPLE in their 30s, interested in sharing outdoor activities and general good times with older or same age couples. Write describing yourselves and your interests. Ecrivez-vous! Drawer F964.

**MALE FISHING FOR potential mate.** Have the love of satisfying friendships but need the intimacy and trust of a lover. Like to share experiences; sometimes need a shoulder to dump on after a hard day in the real world; have a shoulder to give. Bleeding heart liberal and bicycle tourist, XC and downhill skier, Sunday painter, moviegoer, juvenile prankster. Love to converse about almost anything except Dallas and baseball. 6'3" 180 lbs, 38 yrs, fit, starting to grey. Tobacco allergy, looking for reasonably fit mid-20s to mid-40s. Exchange long letter, photo. Drawer F951.

● **M O N T R E A L** ●  
BAGOAS, who are you and where are you? Alexander is re turned but in this life he knows you not. Please send word. Drawer F875.

● **N O V A S C O T I A** ●  
HALIFAX VALLEY MAN wants to help shy and hesitant young men into the gay scene. Am understanding, patient, brotherly and very discreet. No commitments demanded. Not into pain and kinky activities. Drawer F957.

● **H A L I F A X** ●  
PROFESSIONAL GWM 37, a firm bottom, seeking a hard top to build a solid relationship. If you are into a healthy and fit body belonging to a sensitive loving and serious man then why not reach out? We'll never know if you don't. Halifax area. Drawer F932.

## MODELS & ESCORTS

● **E N G L A N D** ●  
FILLIPINO GUY. Very attractive, friendly young masseur gives complete, satisfying services. Call London (UK) 01-244-7070 (24 hours).

● **V A N C O U V E R** ●  
**DISCREET — ATTRACTIVE**  
DISCREET, ATTRACTIVE, YOUNG, blond athlete seeks escort position. Travel a possibility. Phone Tom (604) 683-5182.

COMING TO VANCOUVER SOON. Big, blond body-builder, very handsome, sexy and well-endowed, titleholder, tanned. Call Shawn at (416) 597-1349.

● **T O R O N T O** ●  
CLEAN-CUT, HANDSOME, athletic young man available for personal model/escort services. 469-8144.

BIG BLOND BODYBUILDER, titleholder, very handsome, tanned, well-endowed, 5'10" 220 lbs. Available for model or escort. Call Shawn at (416) 597-1349.

**TORONTO'S FINEST**  
HOT ATHLETIC BLOND, 23, 5'9" 160 lbs, available for model/escort. Call 964-8113.

FOXIES ESCORT SERVICE. Our discreet and easy-going gentlemen make us a first class agency. Treat yourself and give us a call! All credit welcome. 947-9601.

BRIGHT, ATTRACTIVE, handsome and discreet 22 year old seeks position as escort. Call Steve at 961-4680 for exciting time.

HOT VERSATILE BLACK man, available for massage and escort modeling. Call 9am to 7pm 922-8059. Downtown location only. Fee.

SELECT-A-STUD. Quality men throughout the United States and Canada. We travel, and hire world-wide. Credit cards accepted. Also phone fantasies and photos. (813)823-5629 anytime.

HANDSOME, HEALTHY, WELL-BUILT, bright, uninhibited, masseur/escort for discriminating men with special needs. Specialties include DOM/SUB fantasies. For appointment call Roger: 921-2614 between 1pm and 1am. Quality stuff for the executive class!

NO AGENCY FEES. A bright, attractive 22 yr old, honest and discreet, seeks position as escort. Call Steve. 961-4680.

RODEO COWBOY 23 needs you in his corral — for a great massage call Rocky. Escort/model. For a western flair. 964-3990, ext 112.

DYNASTY ALL-MALE ESCORTS. A quality service for discriminating gentlemen. (No agency fee.) 964-3990/964-6615.

## CONDOM TIPS

- Practice while jerking off, before you use them in sexual encounters
- Don't give up after one try. It takes a while to get used to them
- Squeeze the air out of the tip when you start putting it on
- Only buy condoms made of latex (lambskin membrane condoms break more easily)
- Use lots of lubricant, but only use water-soluble lube (like K-Y, Lubafax or Muco). Don't use Crisco, Vaseline or other oil-based products — they damage latex rubbers
- To avoid leakage, pull out soon after ejaculating (grabbing the cock and condom)
- If you want to be absolutely safe, pull out before ejaculating

For more information about safer sex, call the AIDS Committee of Toronto: 926-1626, or write to ACT, Box 55, Station F, Toronto M4Y 2L4  
Condom Tips courtesy of the AIDS Committee of Toronto

● **M O N T R E A L** ●  
**MONTREAL HOT MODELS**

SEND \$1 TO: Domicile J.L. INC. 7879 St-Denis St. Montreal, Quebec, Canada H2R 2E9.

## PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

## PRISONERS M A L E

GWM, 46, brown hair and eyes, 6'2" 190 lbs, seeks penpals. Johnny Pollard, 102701, LSP Camp Unit 1, "C" dorm, Angola, LA 70712.

GWM, 35, GETTING OUT next year, seeks friends 18-30 with view to possible relationship in the future. Am interested in politics, gay rights, music, writing, sports and business. All replies answered. Photo would be appreciated. Robert T Maguire, 613209A, Box 760, Campbellford ON K0L 1L0.

GAY MALE, mature, sincere, affectionate, fun-loving, understanding, 30, 5'9" 145 lbs, black hair, brown eyes, slim build, seeks correspondence with young gay males between 18 and 25 who are of the same qualities. I would love to make new friends before I get out of prison. If you read "The Newcomer" and liked it, please write Frank Smith, Box 22, Kingston ON K7L 4V7.

SENSUAL, OPEN-MINDED, sincere 25-year-old gay male, 5'11" 160 lbs, blond hair, blue eyes, confined in 24 hour maximum security lockdown, looking for correspondence and the special person for a long, lasting, sincere relationship; enjoys the outdoors, life, reading, travelling, swimming, intimacy with the right person. Mark C DeFriest, 073061, Florida State Prison, Box 747, Starke FL 32091.

SEEKING CORRESPONDENTS, young and old. Incarcerated black male, 5'10" 180 lbs, brown eyes, wishes to write to those who like to share their experiences. Will answer all. Please write Kevin A Goins, 165-963, Box 45699, Lucasville OH 45699-0001.

GOOD-LOOKING GAY black male, masculine, 6' 185 lbs, in good shape, black hair and eyes, seeks healthy gay male for a monogamous relationship. Anyone who doesn't have hangups about giving and receiving love and affection with another man, please write Leonard Rose, 151-035, Box 45699, Lucasville OH 45699-0001.

INTELLIGENT, VERSATILE, caring Latin male, gay, 5'9" 155 lbs, warm, sensitive, open-minded, enjoyable and realistic, loves sports, reading and people, would like to correspond with anyone. Felix Zamot, 065751, K-15-6, Florida State Prison, Box 747, Starke FLA 32091.

LOOKING FOR A FRIEND or a meaningful relationship? I am. If you are too, write, and perhaps we'll be able to establish something. I am seeking someone with whom I can grow mentally and relate to physically. Will answer all replies. Randy Bartlett 171-126, Box 45699, Lucasville, Ohio 45699-0001.

GAY, ATHLETIC MALE wishes to correspond with others in a similar situation. I am 5'11" 160 lbs, in good shape, run competitively, and like all water and track events. Tropical fish, reading, writing letters and new experiences are high on my list of interests. If you would like to make a new friend, write Bill Waughtel, 065522 20-255, Union Correctional Institution, Box 221, Raiford, FLA 32083.

INCARCERATED GWM, 28, 5'10" 165 lbs, brown hair and eyes. Seeking that someone special to begin my life with upon release. Sincere, honest, intelligent, no games. Looking for someone of good heart, compassion and intellect for lasting companionship. Please write Henry H Hitt 111 17534, Indiana State Prison, Box 41, Michigan City, IND 46360.

MALE, 30, BLUE EYES, brown hair, love cooking, reading, quiet nights at home. Looking for possible mate, but will answer all. John Nowe, Box 4000, Stn A Victoria BC V8X 3Y8.

ATTRACTIVE YOUNG MALE, 19, first offence, never imprisoned before, intelligent and hopes to continue education upon release. Honest, loyal, willing to relocate upon release with person for strictly one-on-one relationship. James Rader, 182-558, Box 45699, Lucasville, OH 45699.

LONELY GAY MALE, currently incarcerated, in search of that someone special to brighten my life. Will be out soon to seek a better life and someone to share it with me. I'm 30, 6' 170 lbs, blond hair, brown eyes. Please write to Jimmy Corrin, 154-696, Box 45699, Lucasville OH 45699.

GAY MALE NEEDS companion. I enjoy sports and the outdoors. Active in school, both educational and vocational programs. 5'7" 155 lbs, brown hair and eyes. Please write; will answer all. Paul Iglesias 059953, Rt 2, Box 13A, Immokalee, FLA 33934.

SHARE YOUR INDIVIDUALITY, hopes, life and dreams through correspondence with this 19 year old prisoner. Dark brown hair, hazel eyes, 5'10" 160 lbs, disowned by my family. Being in touch with those who see in themselves their own unique gay realities would greatly enliven my stay in prison. Raymond Short, 078266, Union Correctional, Box 221, Raiford, FLA 32083.

## PRISONERS FEMALE

SHY YOUNG LESBIAN being held prisoner in Nevada. 23, 5'4" 115 lbs, blonde attractive, "femme." Being released soon, will relocate for the right woman. Seeks friendship, possible relationship. Lonely and have no one who cares. If you'd care to share the beautiful things in life with me, please write. I have lots of love in my heart! Send photo and phone in first letter. A Atkinson, Box 7007, NWCC, Carson City, NV 89702.



By Michael Totzke

**I call him Angry Young Man. We've never met, actually,** but I think of him often: maybe in a store on Queen Street West, picking out the two ripest tomatoes for a salad; maybe pulling jeans out of a washing machine. Or shaving. At such times I say to myself, "Oh my Angry Young Man," and wonder where he is.

The first time I saw him was last summer at the 101, a Toronto bar known not for Angry Young Men but for Sweet Young Glamorpusses. A moussed and perfumed flock of them were out on the dance floor, doing their languid Sade sambas to *Everybody Wants to Rule the World*. And there he was: a Sean Penn lookalike, a lone, dark presence executing these Martian steps: his legs jerked and his feet stamped, his fists jabbed the air. An angry dance.

I looked up at the pale moon of a face, all of 19 I guessed: rugged lines, impassive eyes and a wide brow. His dark hair was gelled straight up. "Who is this Martian?" I said to no one. "And why so royally pissed off?"

I drank in the thin frame, from the absurd hair-do to those sexy feet, sockless in scuffed black loafers. "Angry Young Man," I said to myself for the first time. "Wild thing. I think I love you."

Yes, a wild thing whose habitat on a Saturday night was the 101. I became an Angry Young Man junkie; if he didn't show, the night — if not a loss — was unfinished: a sky without a moon.

Here's what I knew: he hung around with a group of gay boys, and girls with red lips and severe bangs. Here's what I didn't know: was he gay or straight? He gave a blonde a cool, occasional peck on the cheek and danced with guys

only rarely, never touching. Something told me he was straight; and if he *was* gay, I thought, he's shy about it. So I wouldn't approach him directly: I'd hang back and observe.

I took to hitting the dance floor when he did, subtly bopping toward him. He seemed to do the same after awhile, or was that just wishful thinking? I'd zoom in as far as I dared — to study that face. If I caught his eye, my own turned cool, feigning disinterest. Little did he know.

One night in July, I walked in the loo as he was coming out. From the urinals, a queen hissed, superbly haughty: "There's pee on the floor!" Angry Young Man turned at the door and shouted, "Hey, it weren't me man!" Jivey, joking, cool. He looked me dead in the eye, flashed a grin, and whistled his way out. That same night I heard someone call his name. Later, lying in bed, I summoned up that rare smile and rolled his name around in my mouth, savoring it like a good hard candy.

Then one hot night in August, bold with more than a few beers under my belt, I tried to follow him home. I stayed far enough behind to avoid notice: deliciously furtive, tracking my wild beast. But I lost him in the maze of dark streets. I slunk home, tail between my legs, sobering up and feeling foolish — a bedraggled, lonely tomcat after an unsuccessful prowl.



Illustration: Ian King

By September, I looked at him less subtly and more often. If bothered by it, he never let on; he had that same impassive, pale moon to show. But perhaps a twinge of amusement around the mouth? Wishful thinking, again? I wanted to make him smile.

One by one, I dragged unwilling friends to the 101 to cop a peek at my Angry Young Man. Not one of them could see what I saw in him; particularly the eminently pragmatic Bill, who thought his dance the silliest he'd seen.

"But just *look* at him," I said, rushing to the defence. "He's so angry. So untamed."

Bill rolled his eyes. "Probably a hairdresser," he said with a terrible, dry finality. "Why are you so obsessed with this jerk?"

I laughed, glad of his reaction: Angry Young Man was mine all mine.

You see I need him. My *Big Love Affair* had bit the dust, I felt pissed off and past it, and here he was wiping my slate clean with a hot dance and cool eyes. Our distance suited me fine; I wasn't

ready to write anything new on the slate.

I danced by myself for the first time ever in a bar, at first to be near him but soon for the pure joy of dancing: I found my own stamping feet. I learned to flow with the rising and falling of 101 hairdos. My shoulders relaxed. By the end of the year, I was my own Angry Young Man. By the end of the year, he stopped coming there.

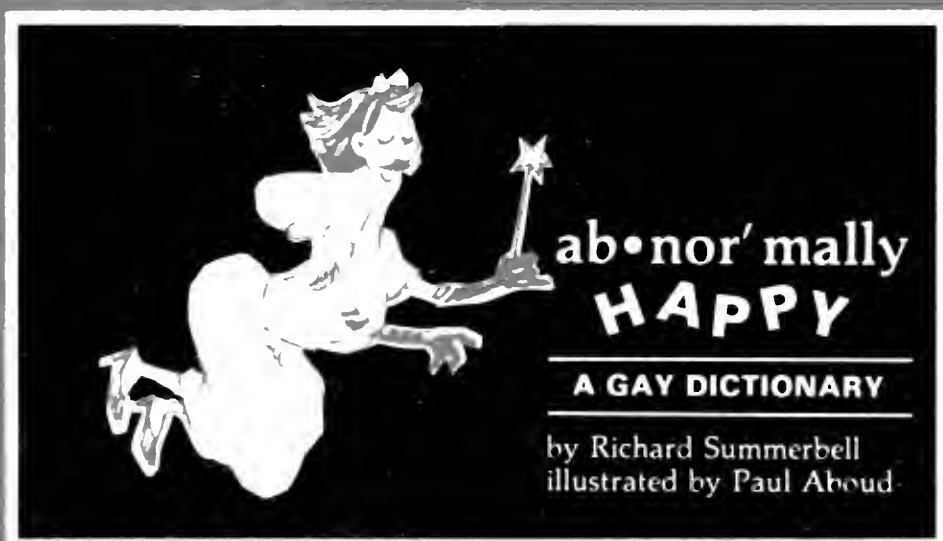
Cut to February, this year. It's Saturday night at the 101 and the last ever. It's closing, goddammit! I put on a brave face and console a few tender pussies: chin up boys, and don't cry — the mascara will run. I hoped he might but Angry Young Man doesn't show; when will I run into him again?

Leaving at the end of the night, lights up, streamers coming down, I take a last look at the dance floor. "Oh Angry Young Man," I say to myself. "Here's to you."

At home, I put on *Everybody Wants to Rule the World*, and wonder if he's asleep.

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